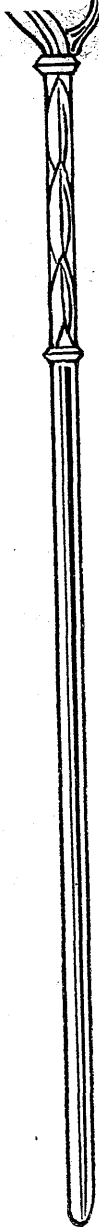


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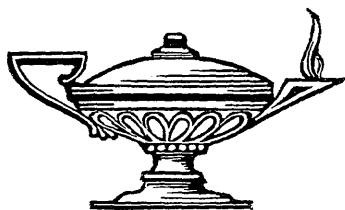


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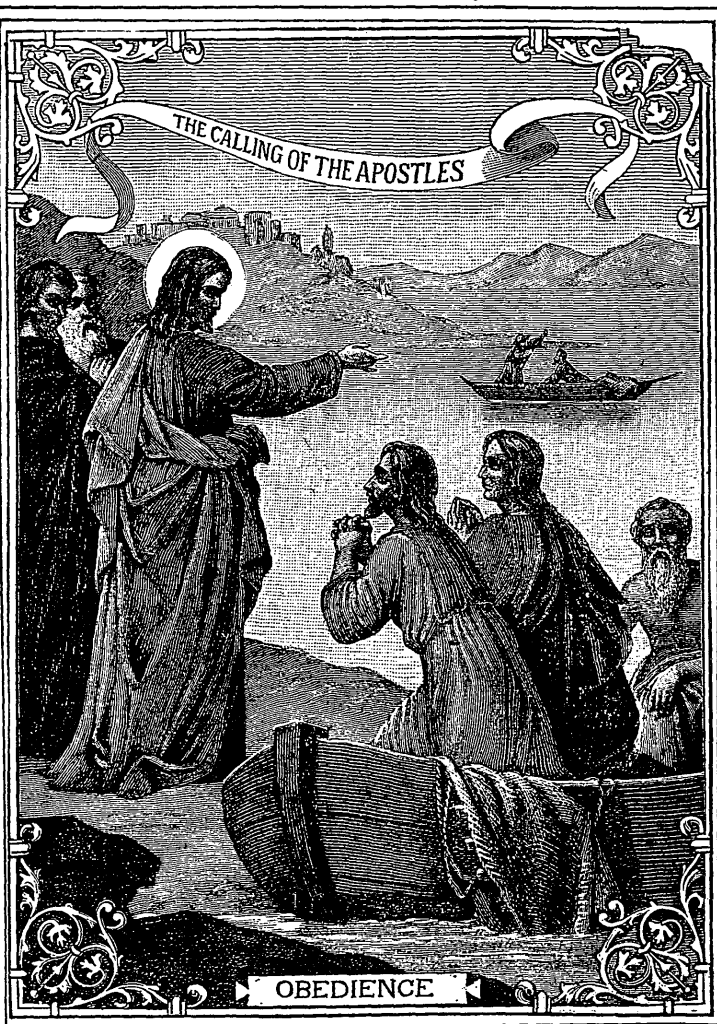


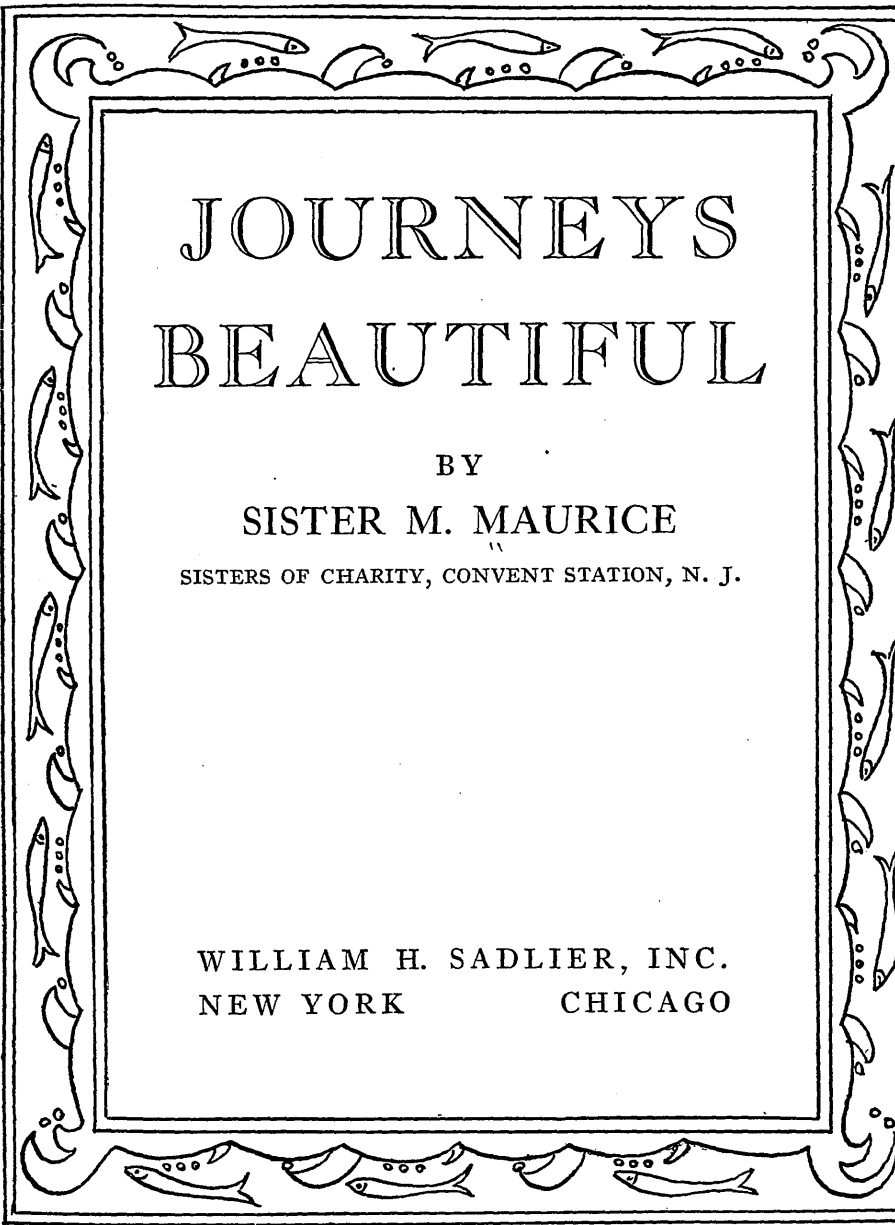
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# JOURNEYS BEAUTIFUL

BY

SISTER M. MAURICE

SISTERS OF CHARITY, CONVENT STATION, N. J.

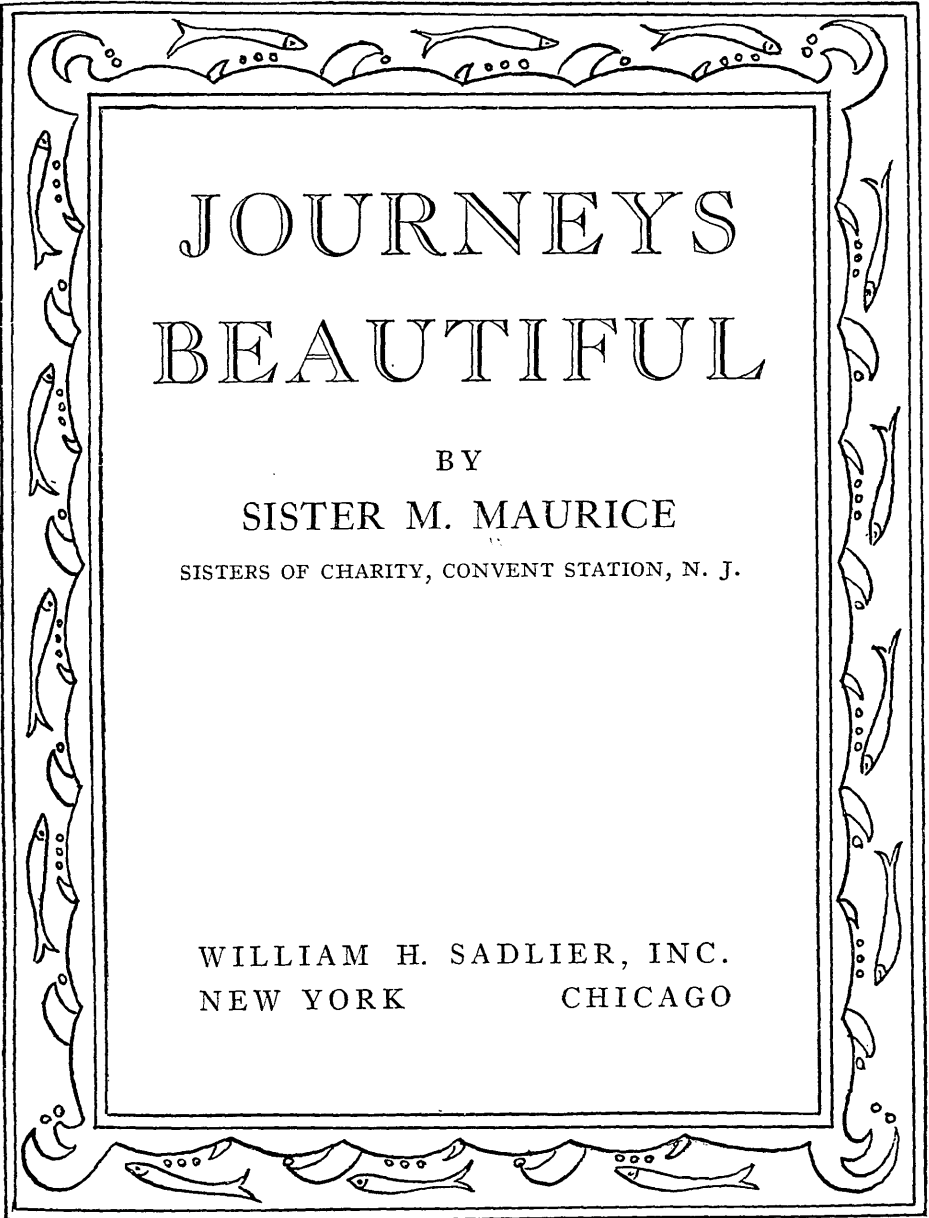
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NEW YORK CHICAGO



THE CALLING OF THE APOSTLES



OBEDIENCE



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TO THE  
HOLY FAMILY

IS THE  
JOURNEYS BEAUTIFUL  
DEDICATED

IN THANKSGIVING FOR GREAT  
SPIRITUAL AND TEMPORAL  
GRACES OBTAINED





## FOREWORD

ANYONE who has attempted to bring Christ closer to the young, knows how difficult it is to fix their attention on the things of the spiritual world. The abstract and the theoretical cannot be offered to them. Their imagination must be stimulated before their interest can be aroused. The merit of this work is precisely that it is wholly within reach of the juvenile mind. It brings the Life of Christ, by means of His Missionary Journeys, straight to the heart. It is written with a beautiful simplicity and lucidity that will never puzzle or weary the pupil. It takes one by the hand, and leads step by step to the paths and places visited by Our Lord, and it points out with a beautiful freshness the everyday things of which He spoke. The reader sees again the boats, the lake, the river, the nets, the vine, the flowers, the birds, the unfruitful tree, the sower sowing the seed, the wheat and the tares. These appeal to the imagination of the young, and the profuse and selected illustrations fix their attention.

The work has been most happily guided away from controversial channels. Long teaching experience has proven to the Author the futility of matching mind against mind in religious contention. It is therefore, exactly what the young may use with fruit: a simple exposition of the Life and Works of Our Lord day by day. It will prove interesting and instructive to all, because of the orderly grouping of the everyday virtues and doctrines, miracles and prophecies of the Savior. Its spirit is to make Him better known and loved. It is not an argument: it is rather a sublime Act of Faith.

REV. FREDERICK RUSSELL, C.M., PH.L., S.T.D.  
*St. John's Seminary, Brooklyn, N. Y.*

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JOURNEYS  
BEAUTIFUL





## PREPARATION

### GEOGRAPHICAL FEATURES

THE purpose of this little volume is to bring vividly to mind the places and persons visited by our dear Lord.

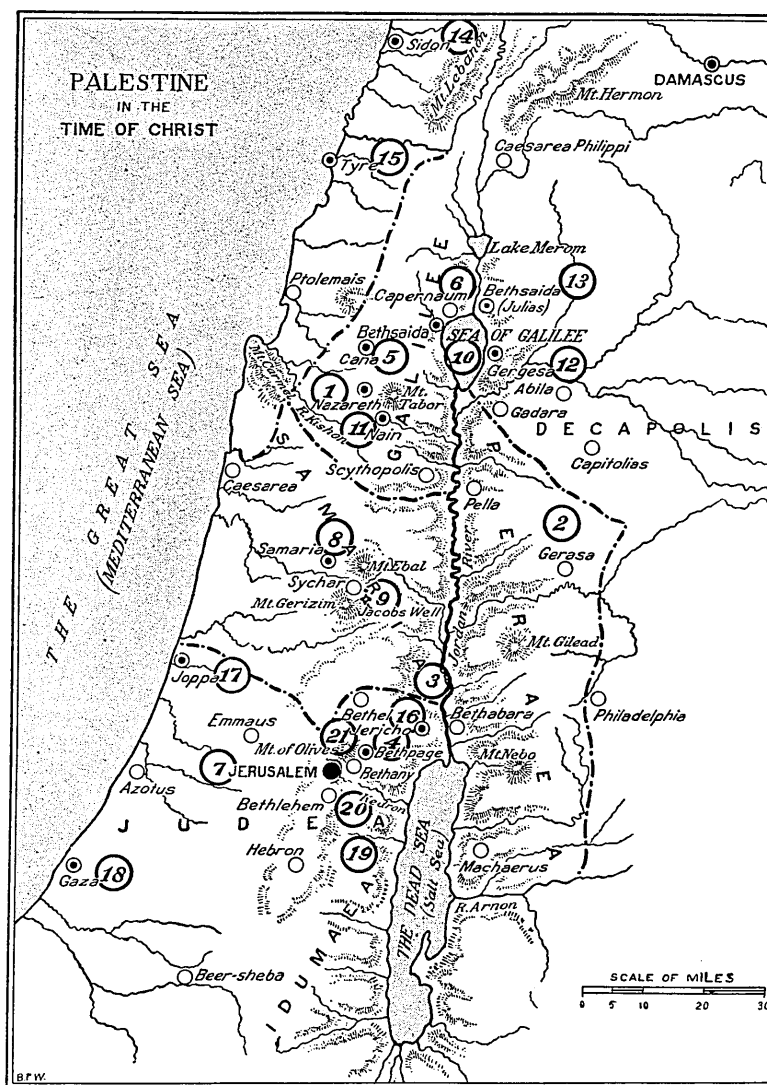
Palestine comprised a stretch of country bounded on the north by the ranges of Libanus and Anti-Libanus, on the south by the Arabian Desert, on the east and west by the Desert of Syria and the Mediterranean Sea. The east and west were separated into two distinct regions by the river Jordan.

The land west of the Jordan rose in three terraces—from south to north—and included Judea, Samaria, and Galilee.

Galilee was the most beautiful and fertile part of Palestine. Here all was green, shady, and smiling. The mountains are moderately high. In the springtime the land was like a flower bed of exceptional beauty. The waters of the lake were transparent, and clear as crystal; its depths were peopled by innumerable fish, and its surface was alive with waterfowl.

Here along the shores of the lake our Saviour passed the greater part of His public life. He preached in the synagogues, on the mountains, and on the shores. Here He worked countless miracles. In one of its charming valleys is situated the village of Nazareth, the home of our dear Lord. Cana, another quiet little village, nestled in the mountains, is celebrated for the first great miracle wrought by Jesus at the marriage feast.

In this country our dear Lord was born. Here He lived with His parents and was obedient to them. Here He worked all His



miracles. Here He suffered, died, rose from the dead and from here He ascended into Heaven.

If we love God, we will surely try to learn the story of each of the following places, because they were made sacred by the journeys of our Saviour, and we will try to interest others in the life of our Lord:

- |               |                     |                 |
|---------------|---------------------|-----------------|
| 1. Nazareth   | 8. Samaria          | 15. Tyre        |
| 2. Peræa      | 9. Jacob's Well     | 16. Jericho     |
| 3. The Jordan | 10. Lake of Galilee | 17. Joppa       |
| 4. The Desert | 11. Naim            | 18. Gaza        |
| 5. Cana       | 12. Gergesa         | 19. Josaphat    |
| 6. Capharnaum | 13. Bethsaida       | 20. Gethsemane  |
| 7. Jerusalem  | 14. Sidon           | 21. Mt. Calvary |

Anything that we can do to promote God's Honor and Glory we should try to do, and do it in such a way that people will understand.

Do we try to make Him known? Do we tell the wonders He has performed?

Unless we study to know our Lord, we may fear that we will forget Him, and the good that we should have done will be left undone.

HOW SHALL WE STAND BEFORE A KIND, YET, JUST JUDGE AND ANSWER FOR OUR LACK OF EFFORT?

We know about *Washington, Lincoln, Grant, Foch, Pershing, Byrd*, and many other great men. We know where they lived and what they did for their country.

Why should we be indifferent to the things and places concerning our dear Lord, the greatest and most heroic MAN who ever lived upon this earth.

### I. NAZARETH

Nazareth owes all its celebrity to the august honor reserved for it of being the town in which the Immaculate Virgin Mary dwelt when the Archangel Gabriel announced to her the Incarnation of



the Word, and of being the place chosen by the Son of God in which to pass His youth up to the age of thirty years—poor, unknown, and obedient to Mary and Joseph.

The memories linked to this village, and hallowing it with an incomparable aureola, center round that earthly trinity called the Holy Family, and by their nature fill the pilgrim's breast with sweet emotions and holy joy.

## 2. PEREA

The ministry of Jesus, during His journey here, was of teaching rather than of miracles. The seven great parables (which will be explained) were expounded here; among them, that of the Prodigal Son. Here is where our dear Lord blessed the little children. Here, also, at the ford of the Jordan, Jesus was baptized.

## 3. THE JORDAN

The Jordan River flows from north to south through the country of Palestine. Sacred memories and traditions cling to its mountains, rivers, and soil.

## 4. THE DESERT

The Desert where our dear Lord fasted and suffered to atone for our sins lies in the wilderness between Jericho and Jerusalem, we are told.

## 5. CANA

At Nazareth Jesus led, up to the age of thirty years, a hidden life, in perfect obedience to His parents. At Cana He began His public life by assisting with His disciples at a wedding. There, by His presence, He raises marriage to the dignity of a Sacrament of the New Law, and lays the foundation of the Christian family. Cana hears the first intercession of the Virgin Mary to her Divine Son. At the mother's prayer the Saviour worked His first miracle, which, by its nature and surroundings, produced so great an impression in the whole of Palestine. It was also at Cana that He exercised His divine power for a second time in healing at a distance the son of a royal officer who was lying dangerously ill at Capharnaum.

## 6. CAPHARNAUM

In Capharnaum Jesus dwelt at the house of Peter. One day on leaving the synagogue, He entered the Apostle's house and cured

his mother-in-law of violent fever. "And when it was evening," says St. Mark, "they brought all to Him that were diseased and that were possessed with devils. All the city was gathered at the door. He healed many that were sick of divers diseases. And He cast out many devils; He suffered them not to speak, because they knew Him."

### 7. JERUSALEM

Jerusalem, "The Holy City," is on a plateau almost surrounded by valleys. It was divided into three parts: to the west, Mount Sion; to the east, Mount Moriah crowned by the Temple; and the northern and most inhabited section, called Acra. In this Holy City our Lord taught the doctors in the Temple. He entered this city in triumph; here He was accused, tried, mocked, scourged, and condemned to death. The Bible says, "Seeing the city He wept over it. Of whose destruction for its sins, He solemnly prophesied that there would not be a stone left upon a stone."

### 8. SAMARIA

Samaria is a province of Palestine. It lies exactly between Judea to the south and Galilee to the north, and extends from the Mediterranean Sea westward to the River Jordan eastward.

### 9. JACOB'S WELL

This Well became famous from the fact that our Lord sat on the walls of this Well to converse with the Samaritan woman of Sichar.

### 10. THE LAKE OF GENESARETH

The Lake of Genesareth, also called the Sea of Galilee, was an important lake. Around its shores we have Bethsaida [Julias], Gergesa, Capharnaum, Bethsaida, Magdala, and Tiberias. Capharnaum was the home of St. Peter. Here is where our Lord crossed the lake in a ship with His disciples, and while they were sailing He slept.

There came a terrific storm. The Apostles were very much frightened. Jesus said to the waves and the wind, "Peace; be still." Then there came a great calm. They wondered and said, one to another: "Who is this, think you, that commanded the winds and the sea, and they obey Him?"



## 11. *NAIM*

Naim is the traditional site where our divine Saviour raised from the dead a young man, the only son of a poor widow, and gave him back to his mother. (*Luke vii, 11-17.*)

## 12. *GERGESA*

At Gergesa is pointed out a church erected in memory of the miracle worked by our Lord when He delivered one possessed, and permitted the demons to enter the bodies of the swine. The swine immediately drowned themselves in the lake.

## 13. *BETHSAIDA [JULIAS]*

### EAST OF THE JORDAN

From Capharnaum our Lord and His disciples went by the sea to a desert place near the city of Bethsaida. (*Luke ix, 10.*)

## 14. *SIDON*

Sidon was a great seaport of the ancient world. It is mentioned in the Bible for wicked idolatry.

## 15. *TYRE*

Our Lord visited the wicked city of Tyre. Here through the prayer of faith and the humility of a poor woman He cast the devil out of her daughter.

Many years before our Lord lived, Hiram was king of Tyre. He sent workmen and materials to Jerusalem to build a palace for David whom he loved, and later to build the Temple of Solomon, because of the treaty of peace and commerce he had with Solomon.

## 16. *JERICHO*

Jericho is sometimes called "City of Palm Trees." It was a stronghold situated at the foot of the Mount of Quarantania at the end of a vast and very fertile plain. For seven days the Ark of the Covenant was carried in procession around the city to the sound of trumpets, and on the seventh day it was taken around seven times. Then as the shouts of the people mingled with the sound of instruments of music, the walls fell.

### 17. JOPPA

Joppa on the Mediterranean coast is probably the oldest port and one of the oldest cities in the world. It is believed by some to be the spot where Noah entered the Ark.

Cedars from this city were used in the building of Solomon's Temple, and from it SAINT JOHN and the BLESSED VIRGIN set sail for Ephesus. Here at Joppa Jonas took a ship to flee from the presence of his Maker (as he thought he could).

### 18. GAZA

Gaza is a seaport on the Mediterranean Sea. This is the city whose gates were carried off by Samson. He pulled down the idol temple upon the Philistines and upon himself.

### 19. JOSAPHAT

We are told that in the valley of Josaphat the Final Judgment will take place.

### 20. GETHSEMANE

Our Lord underwent His greatest agony in the Garden of Gethsemane. There, too, He was betrayed by one of His Apostles. Here our Blessed Mother's body was laid in the tomb. From here she was assumed by her Divine Son into Heaven.

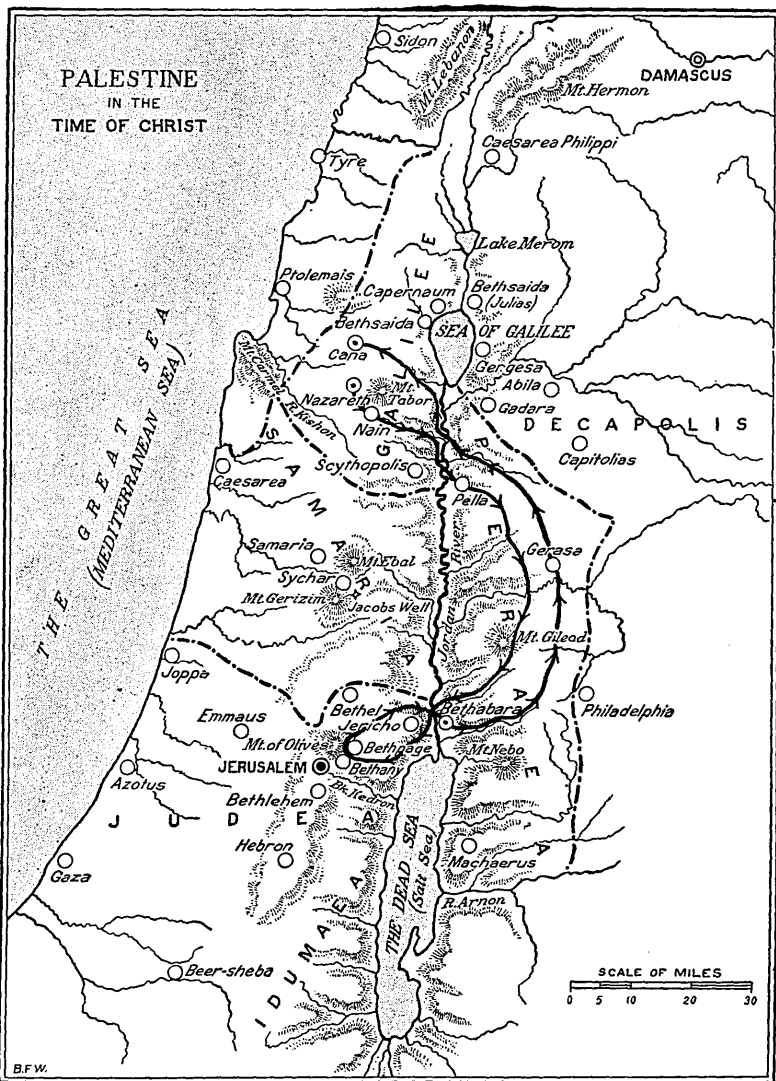
This estate, the Garden of Gethsemane, we are told, belonged to the family of Mary; therefore our Lord was free to go there whenever He felt disposed. No one could molest Him.

### 21. MOUNT CALVARY

It is said that Mount Calvary is located outside of the second wall of Jerusalem, and is where the most sacred event in Christian history took place—the scene of the Crucifixion. Good Friday is the day we hold in solemn remembrance of that event.

*NOTE.* Relate to your companions some of the sad scenes of that day. Try to make some little sacrifices for our dear Lord to show Him that you love Him and that you are sorry for all the pain and suffering you have caused Him.







PART ONE

FIRST JOURNEY OF JESUS

*Outline*

JESUS GOES FROM NAZARETH TO THE JORDAN  
FROM THE JORDAN THROUGH THE COUNTRY  
OF PEREA TO BETHABARA

BETHABARA

THE BAPTISM OF JESUS IN THE JORDAN

FROM THE JORDAN TO THE DESERT

QUARANTANA, WHERE JESUS FASTED FORTY DAYS

RETURN FROM THE DESERT TO THE JORDAN  
WHERE JESUS CHOSE HIS FIRST  
TWO DISCIPLES

AGAIN THROUGH THE COUNTRY OF PEREA

ACROSS THE JORDAN TO CANA, WHERE  
HE WORKED HIS FIRST MIRACLE, TURNING WATER  
INTO WINE

OUR SAVIOUR LEFT NAZARETH:  
FIRST JOURNEY TO THE JORDAN



WHEN our Lord was thirty years old, He left His home in Nazareth and went forth to do the work that His Father willed He should do.

He left His holy Mother who was so dear to Him. She remained alone, and must have felt the separation deeply. A painful parting it was from His dear Mother, yet she knew it was the will of God that this should be.

He went forth and forever. For what reasons? The Apostolic vocation requires this complete detachment from home and from ties of flesh and blood for the sake of example, for completeness of the sacrifice, and in order to gain strength and freedom of action. He Himself made grave demands upon His disciples in this respect. (*Luke xiv, 33.*) He wished to set the example Himself, and at the same time to make our sacrifice meritorious and easy. His blessed Mother thus had a share in His apostolic work.

No potentate of this earth ever set out upon such an undertaking, and in such a manner: without retinue or pomp—alone,

poor, and unknown. No earthly ruler ever began his work so simply—without pomp, alone, poor, unknown.



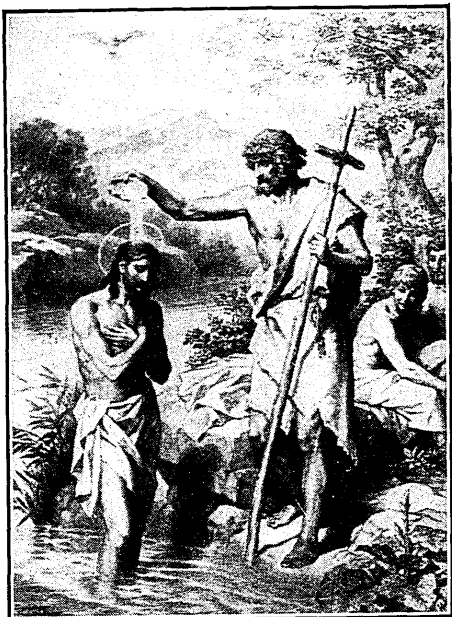
## THE PUBLIC LIFE OF OUR LORD NECESSARILY BEGAN WITH HIS BAPTISM

**N**EAR the close of John the Baptist's ministry Jesus left His carpenter shop at Nazareth and journeyed through the country of Perea to the ford of the Jordan. Here He met John the Baptist who was preaching to the people and baptizing them.

Our dear Lord wished to show His children that baptism is necessary for salvation, therefore He allowed Himself to be baptized.

At the time that our Lord was being baptized, the heavens opened and the Holy Ghost descended upon Him in the form of a dove, and a voice from Heaven was heard saying, "THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED. HEAR YE HIM." (*Matthew iii, 17.*) After this He was led by the Spirit into the desert where He fasted forty days and overcame the temptations of Satan.

There is a certain mountain in the desert to the west of Jericho which bears the name of Quarantine (forty) in memory of the fasting of our Lord. The place is at once a desert and a mountain, uniting in grandeur both austerity and majesty. The presence of Christ as He was in life seems to haunt these hills.



## OUR SAVIOUR'S JOURNEY INTO THE DESERT



OUR Saviour's going into the desert is a beautiful example of how we must follow the guidance of the Holy Ghost in all our undertakings.

The life of our Lord in the desert was a long, uninterrupted, extraordinary life of prayer. It was a life of hardship, suffering, and penance. The desert was the most desolate place in the world.

The Holy Spirit was to be His support in the life upon which our Lord was about to enter and

in the gaining of his victory over Satan.

Holy Scripture records three temptations, and these at the close of the fast.

### THE FIRST TEMPTATION

And when He had fasted forty days and forty nights, afterwards He was hungry.

And the tempter coming, said to Him, "If thou be the Son of God, command that these stones be made bread."

Jesus answered and said, "It is written, 'Not by bread alone doth man live, but by every word that proceedeth from the mouth of God.'" (*Matthew iv, 2-4.*)

The Evil One tempted Him to satisfy hunger by unlawful means, namely, by a miracle.

### THE SECOND TEMPTATION

This trust in God is made use of by the Evil One for the second temptation: the Saviour was to be seduced into presumption. The devil took Him up into the Holy City and set Him upon the pinnacle of the temple from which it was not possible to descend, and proposed that He should venture to leap, trusting in the sure help of God and the Holy Angels.

### THE THIRD TEMPTATION

Again the devil took him up into a very high mountain, and showed Him all the kingdoms of the world and the glory of them, and said to Him: "All these will I give thee, if falling down, Thou wilt adore me."

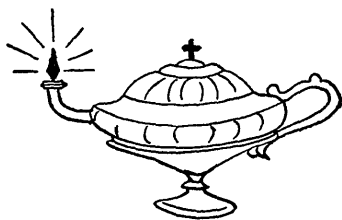
Then Jesus said to him: "Begone, Satan, for it is written: The Lord thy God shalt thou adore and Him only shalt thou serve."

Then the devil left Him, and behold, angels came and ministered to Him.

Since that time our Lord has given His angels greater power over us. Since His victory, poverty, self-denial, humility, a gentle and yielding kindness have entered the field of human endeavor and have won great victories.

These heavenly spirits who came and congratulated our Saviour upon His triumph are always with us in our conflict, rejoicing in Heaven at our victory.

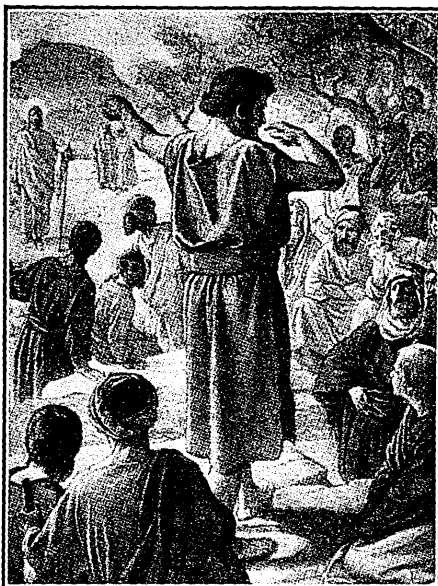
*NOTE.* Satan is the promoter of evil, the father of lies and liars, ever assaulting the Church.





OUR LORD'S SECOND JOURNEY  
TO THE JORDAN:  
JESUS CALLS HIS FIRST THREE DISCIPLES

(*John i, 35*)



ORGANIZATION of a Church was always our Saviour's purpose, no less than teaching and redeeming the world. Both doctrine and atonement were to be dispensed by Him through a society, a public institution with its duly appointed officers.

Therefore, and before His first public instruction, our Saviour began to gather His Church officers. Before He gathered His followers He chose their leaders.

He began to organize His Church before He began to give forth His doctrine. Naturally, it was from John's tried and trusted disciples that He would begin to select His own.

It was for this reason that our Lord tarried near the Baptist's ever changing assemblage of penitents. In a few days our Lord again appeared among John's hearers. "BEHOLD THE LAMB OF GOD!" exclaimed the Baptist, pointing and gazing at Him.

Two disciples of John were by these words drawn toward Jesus. Seeing them following Him, Jesus said to them, "WHOM SEEK YE?" They said to Him, "RABBI, WHERE DWELLEST THOU?" Jesus said to them, "COME AND SEE." (*John i, 39.*)

And thus they became His disciples although He did not attach them closely to Himself until later on.

Andrew called his brother Simon: "WE HAVE FOUND THE MESSIAS!" he exclaimed. As Simon, Andrew's brother, came up to Jesus, He beheld the one whom His Father in Heaven had chosen as the Foundation Stone of His Church. He saluted him accordingly. He gave him a new name: "Thou art Simon, the son of Jona; thou shalt be called Cephas," which is by interpretation—Peter, a rock.

The little party was soon on the journey homeward to Galilee, to which province they all belonged.

## JESUS JOURNEYED TO CAPHARNAUM

**O**N this journey our Lord secured another disciple—Philip, a fisherman of Lake Genesareth. He was homeward bound from the Baptist's preaching. "FOLLOW ME," said Jesus, taking him into His company to share the instruction. "FOLLOW ME"—there is majesty in this little phrase.

Philip was too unselfish to enjoy this favor unknown to his dear friend Nathanael. Philip was a guileless soul, worthy—if any man could be—of the honor of the discipleship. Philip found Nathanael and said to him, "We have found Him of Whom Moses and the prophets did write in the Law—Jesus, the son of Joseph of Nazareth."

Philip may have thought that Nathanael, being a Galilean, would favor Jesus, a fellow-countryman. But to Nathanael the name of Nazareth was a stumbling-block. "Can any good thing come out of Nazareth?" "COME AND SEE," answered Philip, appealing simply from words to actual inspection.

The two Galileans had been resting under a fig tree. There Nathanael, without knowing whence it came, felt the inward touch of Jesus preparing the way for His message by Philip. That was one of those sweet and holy moments which Divine Grace consecrates to its high purpose.

They hurried on to overtake the Messias. Jesus saw Nathanael coming to Him, and He said to Him, "Behold an Israelite indeed, in whom there is no guile." (*John i, 47.*)

But Nathanael seemed as little moved by this phrase as by the zeal of Philip. Hence he answered coldly, "Whence knowest

Thou me?" Jesus said to him, "Before Philip called thee, when thou wast under the fig tree I saw thee." (*John i, 48.*)

"Rabbi!" cried Nathanael. "Thou art the Son of God, the King of Israel!"

Jesus praised Nathanael for his faith, nor did He reprove him because he was slow and cautious in recognizing Him.

A divine light had entered the soul of Nathanael. He needed only to watch and guard it to be yet further illumined even with heavenly visions.

### OUR LORD'S JOURNEY TO CANA OF GALILEE: HERE HE WORKED HIS FIRST MIRACLE



**T**HE third day after leaving the Jordan our Saviour and His party arrived at Cana. A wedding feast was taking place there, and Jesus decided to remain.

The invitation for the others could easily be arranged, for the persons married were intimate friends, and perhaps relatives of our Saviour.

Mary had gone there beforehand. The interest Mary took and the assurance with which she gave orders indicated that she felt quite at home there.

It is certain that our Saviour was actuated by a kindly spirit of complaisance in going to the wedding feast, though the intervention of Mary caused Him to "manifest His glory" there.

Some may have been scandalized by His familiar condescension to human joys. But Jesus would save sinners by sanctifying both their joys and their sorrows, for penance is not, after all, entirely inconsistent with well-ordered enjoyment.

While the company were absorbed in enjoying themselves, the wine failed. (*John ii, 3.*) Six unexpected guests had helped to consume it. Who would be the first to notice this? Mary was freer than any other to notice the embarrassment of the hosts.

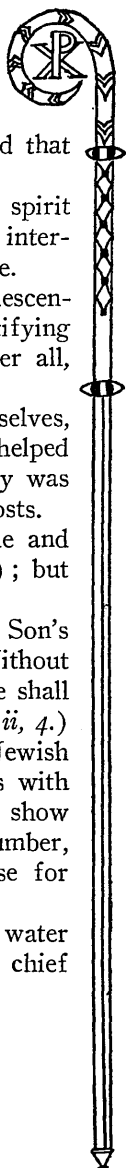
His Mother, therefore, went to Jesus, drew Him aside and secretly whispered, "Son, they have no wine" (*John ii, 3*); but He said, "My hour is not yet come." (*John ii, 4.*)

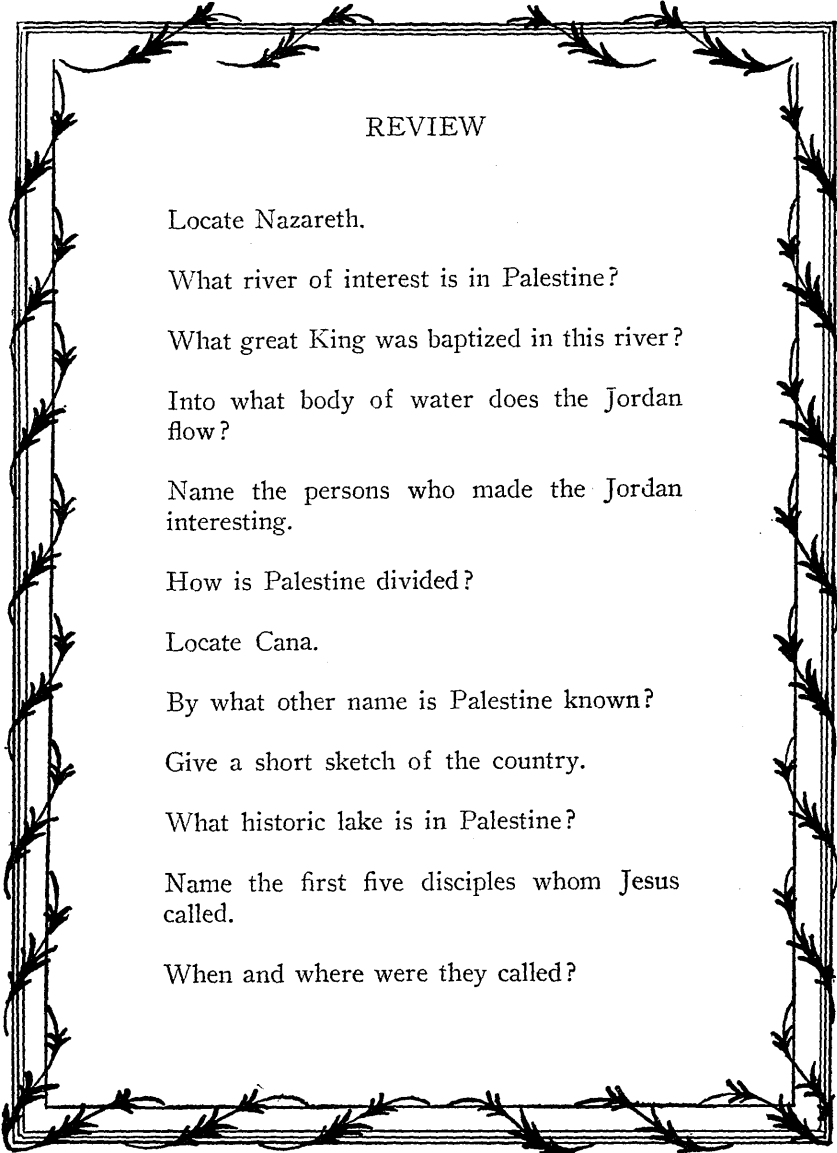
Mary's confidence was not at all shaken. She saw her Son's face, she heard His gentle voice, she read His heart. Without answering a word, she said to the servants, "Whatsoever He shall say to you (motioning toward her Son), that do ye." (*John ii, 4.*)

Right at hand there were six water-pots for use in Jewish purification. Jesus said to the waiters, "Fill the water-pots with water." And they filled them to the brim. Jesus meant to show a royal generosity. He and His followers were six in number, and six large vessels of wine would be worthy recompense for their hosts' hospitality.

In quietness the miracle was instantly manifested; the water had been turned into wine. "Draw out and carry to the chief steward," said the Saviour. (*John ii, 8.*)

After this He went to Capharnaum.





## REVIEW

Locate Nazareth.

What river of interest is in Palestine?

What great King was baptized in this river?

Into what body of water does the Jordan flow?

Name the persons who made the Jordan interesting.

How is Palestine divided?

Locate Cana.

By what other name is Palestine known?

Give a short sketch of the country.

What historic lake is in Palestine?

Name the first five disciples whom Jesus called.

When and where were they called?

## TEST QUESTIONS

FILL IN THE MISSING WORDS

1. *Jesus said to the devil: "It is written: Thou ..... tempt ..... God."*
2. *Our Lord was ..... Jordan.*
3. *And when He had ..... afterwards He was .....*
4. *"If Thou be the Son ....., command that ..... bread."*
5. *"Rabbi, where ..... Thou?" He said, "..... see."*
6. *"We have found Him of Whom Moses in the law ..... written."*
7. *"Son, they ..... wine."*
8. *Jesus said to the ....., "Fill the water ....., " and ..... brim.*
9. *"Rabbi," cried Nathanael, "Thou ..... God."*
10. *And the wine ..... the mother of ..... said ..... Him, "....., they ..... wine."*
11. *And behold a ..... from Heaven ..... "This is ..... Son in whom ..... pleased."*
12. *Nathanael said, "Can ..... good ..... Nazareth?"*

**PALESTINE  
IN THE  
TIME OF CHRIST**

**THE GREAT SEA (MEDITERRANEAN SEA)**

**SEA OF GALILEE**

**DECAPOLIS**

**JERUSALEM**

**JUDAEA**

**THE DEAD SEA (Salt Sea)**

**SCALE OF MILES**

0 5 10 20 30

A horizontal number line with arrows at both ends. It has major tick marks labeled 0, 5, 10, 20, and 30. The number 10 is circled.



PART TWO

SECOND JOURNEY OF JESUS

*Outline*

CANA TO CAPHARNAUM

CAPHARNAUM TO JERUSALEM

JESUS DRIVES THE TRADERS OUT OF THE  
TEMPLE

NICODEMUS'S VISIT TO JESUS

JERUSALEM TO SAMARIA

JESUS AND THE SAMARITAN WOMAN

SAMARIA TO NAZARETH

JESUS PREACHING IN GALILEE

TO CANA WHERE OUR LORD HEALED  
THE RULER'S SON

AGAIN TO CAPHARNAUM WHERE HE CURED  
THE MAN POSSESSED

HEALING OF THE MOTHER OF PETER'S WIFE



## OUR LORD'S JOURNEY FROM CANA TO JERUSALEM

### HE EXPELLED THE BUYERS AND SELLERS FROM THE TEMPLE



AFTER a stay of a few days at Capernaum whither our dear Lord had gone from Cana, He returned to Jerusalem.

The first Pasch of the Jews was near. (*John xi, 13.*) Jesus wished to test the disposition of the priestly hierarchy of the Capitol and its leading minds. Toward Jerusalem, therefore, He journeyed.

A public market had been established in this sacred place (the Temple), all with the connivance of the Levite guardians who were per-

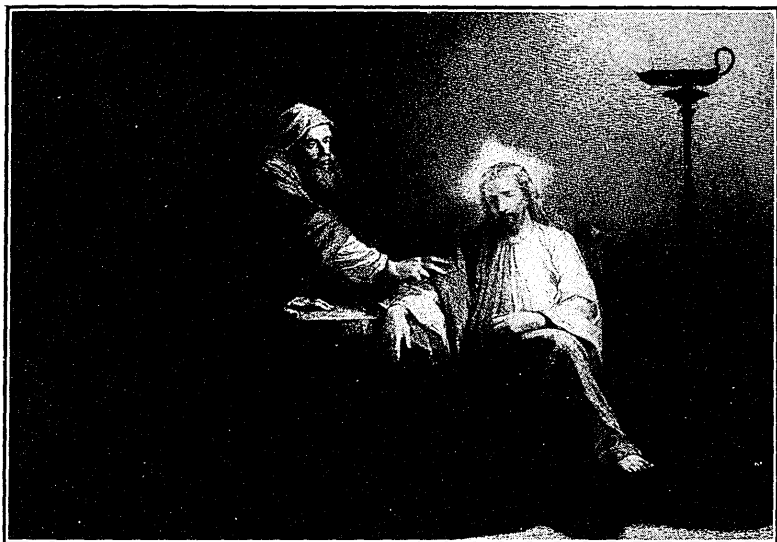
haps well paid for granting the sacrilegious license.

On entering the sacred edifice our Saviour perceived a great disorder. In the forecourt of the Temple He heard shrill cries, the bellowing of cattle, coin rattling, noisy brokers (because necessities for the Paschal service were being sold), confused babble of pilgrims; hucksters with their beasts were lying about the mosaic pavement of the porches as though it were their stables. The holy place was filthy with all of these things which should not have been in the Temple. Jesus gazed upon it all with indescribable indignation.

His first act was to drive the buyers and sellers out of the

Temple. (*John ii, 15.*) Here He showed His authority as Son of God. It was His first teaching in Jerusalem. At His death, it was here in this very same Temple the veil was rent from the top even to the bottom.

## NICODEMUS RECEIVED INSTRUCTION FROM JESUS



**T**HERE lived in Jerusalem a man named Nicodemus, a member of the Sanhedrin, a leading Pharisee, a well-known personage, an eminent teacher of the law, who, no doubt, felt that he had the monopoly of religious knowledge.

It was here that Nicodemus met Jesus when He drove the buyers and sellers from the Temple. He was so struck with awe and admiration at the daring action and authority Jesus had shown that he at once wished to know the truth.

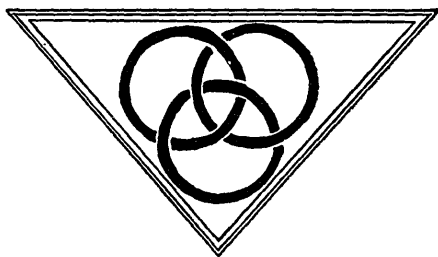
Nicodemus managed to gain access to a private meeting held by Jesus after nightfall at which our Saviour discoursed freely with him. Perhaps he feared the Pharisees and did not wish to

be seen receiving instruction from another Master. It may well have been a sacrifice for Nicodemus to make up his mind to visit our Saviour, but the result showed how important it was for him to follow the invitation of grace.

Our Saviour left nothing unanswered for the instruction of this sincere Pharisee. He took occasion to speak of the greatness and glory of the kingdom of the Messiah of which His heart was full. Jesus unfolded and revealed to him the most profound mysteries of religion. He unrolled before him in magnificent outlines the whole nature of His kingdom.

Nicodemus sought the truth, and without even fully understanding it, bowed down before it. He attached himself to Jesus and followed Him.

*NOTE.* We should always be anxious to study our religion—to know God and to be faithful to Him. When Nicodemus learned the truth, he loved Jesus and followed Him.



## FROM JERUSALEM JESUS JOURNEYED TOWARDS GALILEE

### JESUS AND THE SAMARITAN WOMAN

“JESUS left Judea and journeyed into Galilee. And He was of necessity to pass through Samaria.” This road to the north was the direct one, but was often avoided on account of the enmity of the Samaritans.

As Jesus arrived near a city called Sichar, close by the field which Jacob gave to his son Joseph, He made a halt. It was noon on a hot summer day. After many hours afoot, Jesus was tired and thirsty. He sat down upon the wall of Jacob’s well in the refreshing shade of trees which grew about it while His disciples went into the city to buy food.

There came to the well a woman of Samaria to draw water. Jesus through the kindness of His heart determined to engage her in conversation—to instruct her and to save her. Well He knew her sad necessity! With a friendly air He said to her: “Give Me to drink.” (*John iv, 4.*) Her answer to Jesus was a reminder of the race-hatred: “How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman?” In a tone of gentle reproof He answered, “If thou didst know the gift of God, and who it is that saith to thee, ‘Give Me to drink,’ thou perhaps wouldst have asked of Him, and He would give thee living water.” These gentle words, the kindly glance, the friendly tone transfixed the poor woman.





She was drawn to Him by something she dimly discerned. She was lost in this strange, new world of thoughts.

She heard this teaching, so pure, so commanding, and the thought of the Messiah flashed into her mind. Not daring to ask the question outright, she said, "I know that the Messiah cometh who is called Christ; therefore, when He is come, He will tell us all things." Jesus said to her, "I am He who am speaking with thee." (*John iv, 25, 26.*)

Leaving her water-pitcher at the well as if instinctively giving a pledge of her return, she ran into the city and eagerly told her news: "Come and see a Man who hath told me all things whatsoever I have done. Is not He the Christ?" They went therefore out of the city and came unto Him. (*John iv, 28, 29, 30.*)

## OUR SAVIOUR'S JOURNEY INTO GALILEE

“**A**ND Jesus returned in the power of the Spirit into Galilee, and His fame went out through the whole country. And He taught in their synagogues and was magnified by all.” (*Luke iv, 14-30.*)

Our Saviour continued His journey and entered Galilee. The peaceful and friendly dispositions of the Galileans afforded our Saviour time and opportunity to begin and to develop His work by teaching and by miracles, and especially by the establishment and organization of His Church.

In Galilee He unfolded His doctrine and perfected His Church by calling and instructing His Apostles and disciples. The Apostles were all Galileans except Judas Iscariot. Thus the ministry of Christ had gained a firm and peaceable footing. This was our Saviour's intention in entering Galilee.

The Jews and the ruling part of Judea forcibly rejected salvation. The mysterious action of Divine Providence is also manifested here. It employs for its plans what is insignificant and despised, and causes what is haughtily rejected by one to turn to the welfare of the other.

## JESUS IN CANA OF GALILEE: HEALING OF THE RULER'S SON

JESUS came again therefore into Cana of Galilee where He had changed the water into wine. And there was a certain ruler whose son was sick at Capernaum. (*John iv, 46.*)

Having heard that Jesus was come down from Judea into Galilee, he went to Jesus and prayed Him to come down and heal his son for he was at the point of death.

Jesus therefore said to him, "Unless you see signs and wonders you believe not." (*John iv, 48.*) The ruler said to Him, "Lord, come down before my son dieth." Jesus said to him, "Go thy way; thy son liveth." The man believed the word which Jesus said to him, and went his way. (*John iv, 50.*)

The condition required of the ruler for this miracle was faith—that he should go home without being accompanied by our Saviour, believing in His word alone and trusting that his son lived and was healed.

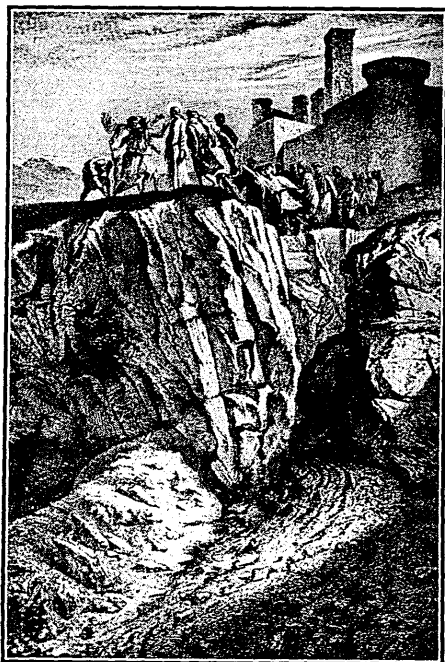
The healing of this child is one of the few miracles, recorded in the Bible, which was performed by our Saviour without Him being present.

Faith is necessary for any answer to prayer or for any miracles. So we should always pray to our dear Lord and ask Him to strengthen our faith.

A ruler from Capernaum was then the first who personally sought from our Lord relief in time of necessity, and he felt that our Saviour alone could help him.



## JOURNEY TO NAZARETH: JESUS IN THE SYNAGOGUE AT NAZARETH



JESUS continued His journey to Nazareth. "He came unto His own and His own received Him not."

Jesus foresaw His failure in Nazareth, but that did not prevent Him from going there and taking His disciples with Him. He assisted at the Divine worship in the synagogue on the Sabbath.

It was the custom for the ruler of the synagogue to name those who were to read. Our Saviour rose of his own accord (*Luke iv, 16*) to read and interpret the prophets—Isaias was the one appointed for the day.

Every one's attention was aroused, because they must have already heard of the teaching and miracles of Jesus. (*Luke iv, 20-23.*) He read and explained a prophecy.

He spoke with such depth, grace, and eloquence that all were astonished and showed their approbation. (*Luke iv, 21-22.*) But when He censured their unbelief and compared their moral condition with the worst that had ever been in Israel—with the time of Elias and Eliseus—they grew incensed, and burning with resentment, anger, and rage, laid hands on Him and expelled Him from the synagogue.

They brought Him with insults and rough handling to the brow of the hill whereon their city was built, and would have

cast Him down headlong but He passed through the midst of them and went His way. (*Luke iv, 29-30.*) Either He made Himself invisible or they were paralyzed by the revelation of His majesty. This was the miracle granted to the Nazarenes.

Jesus withdrew from Nazareth as He had done from Jerusalem—in great sadness and weariness.

## JESUS JOURNEYED TO CAPHARNAUM AND SETTLED THERE

**R**EJECTED in His own city He removed to Capharnaum which henceforth was the center of His ministry in Galilee. From Nazareth our Saviour betook Himself to Capharnaum with the intention of taking up His permanent residence there.

Capharnaum became our Saviour's second home. There He paid the taxes, there He dwelt—probably in Peter's house; there He exercised every form of His chosen apostolic ministry which consisted of preaching, the working of miracles, and the acquisition of disciples.

Thence He started upon His journeys into the surrounding districts. There He worked so many glorious miracles, and there He chose the chief among His disciples.

How much Capharnaum is to be envied—hallowed by so long a stay of our Lord and by so many of His glorious works! Here He performed miracles and marvelous deeds which were so numerous that the Evangelist could not recount them all.

The reason our Lord chose Capharnaum as His permanent residence was that it was much better suited for the purpose of spreading the Gospel than the little inland town of Nazareth.

Capharnaum, situated on the shore of the lake, was an important and flourishing place. It possessed a custom-house and a garrison because of the traffic from Damascus.

Thus our Saviour had opportunities of doing much good—temporal and spiritual, and of spreading His Gospel abroad through the whole world—among the Gentiles as well as the Jews.

The vicinity of the lake made it an easy matter, too, to get to any place, and also to escape pursuit if necessary.

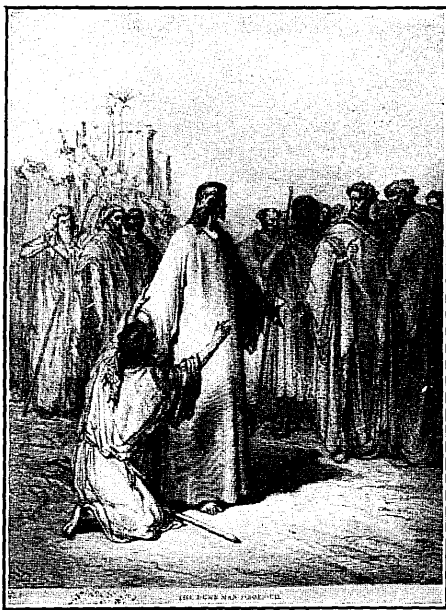
Capharnaum was the home of many of the disciples. Thus



our Saviour had found there a very convenient and safe home where He could devote Himself entirely to the people.

We see thus how every step taken by our Lord was guided by the highest wisdom and goodness.

## OUR SAVIOUR'S ENCOUNTER WITH THE DEMONIAK



HERE in the synagogue at Capharnaum Jesus took pity on a poor creature possessed by a devil and cured him.

His heart could not view the depths of our woes without strong throes of sympathy, and without reaching out His healing hand to dispel even the sin itself—which is its source.

In the synagogue our Lord stood face to face with the visible sign of Satan's dominion over the human race. He stood there as the Strong One who had come to destroy the works of Satan.

Jesus spoke with authority to the evil spirit as to the most wretched and contemptible of slaves. He expelled him with these words, "Speak no more, and go out of the man." (*Mark i, 25.*)

Our Lord confirmed His preaching by miracles. He is very often to be seen engaged in healing those possessed by Satan.

The spirit world was denied by some among the Gentiles,

and even by the Jews, especially the Sadducees, and so God manifested it in a fitting manner by the fact of possession.

It had to be clearly shown whom heathenism really served—how low the race had fallen. It had become subject, not only to the human oppressors but even to the tyranny of evil spirits.

For this reason more demoniacs were found in Galilee where the Gentiles were numerous than in Judea.

Besides, the prospect of spiritual deliverance from the yoke of Satan had to be held out and indicated by the bodily deliverance.

*NOTE.* We should never parley with the Evil One who seeks only to deceive and injure us by lies as well as by truth.

**F**ROM the synagogue Jesus went to the house of Simon. Here He cured the mother of Peter's wife. Our Saviour showed His great goodness and kindness by the way in which He performed the miracle. He went in person to the sick woman, and there taking her by the hand, He gently raised her shattered body, freeing her from the fever. (*Luke iv, 39.*)

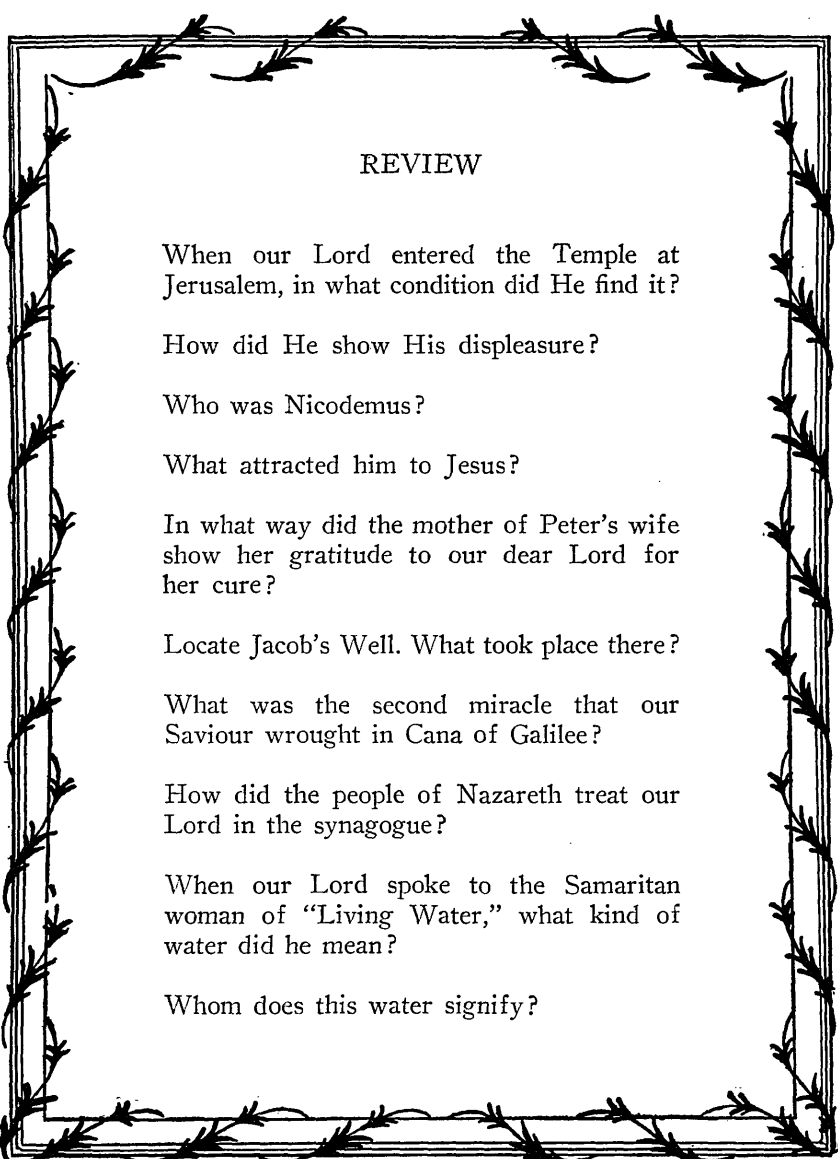
The report of this miracle was noised abroad, the excitement became general, and nothing but the quiet of the Sabbath could hold the multitude in check.

As soon as the rays of the setting sun marked the end of the Sabbath, the throngs came hurrying through the streets bringing every form of wretchedness known to poor human nature and laying it before the eyes of Jesus.

Our Lord probably needed rest, and now at night His work was about to begin. The people had let the Sabbath pass, but were unwilling to wait any longer.

The last sufferer did not leave the surroundings of Peter's abode until the dawning of a new day.

So it may often happen in our lives. Men cannot always come at times that are convenient to us, and God permits the inconvenience in order to try our patience. Besides, we do the same thing ourselves when we are in distress, and we are glad when we are kindly received.



## REVIEW

When our Lord entered the Temple at Jerusalem, in what condition did He find it?

How did He show His displeasure?

Who was Nicodemus?

What attracted him to Jesus?

In what way did the mother of Peter's wife show her gratitude to our dear Lord for her cure?

Locate Jacob's Well. What took place there?

What was the second miracle that our Saviour wrought in Cana of Galilee?

How did the people of Nazareth treat our Lord in the synagogue?

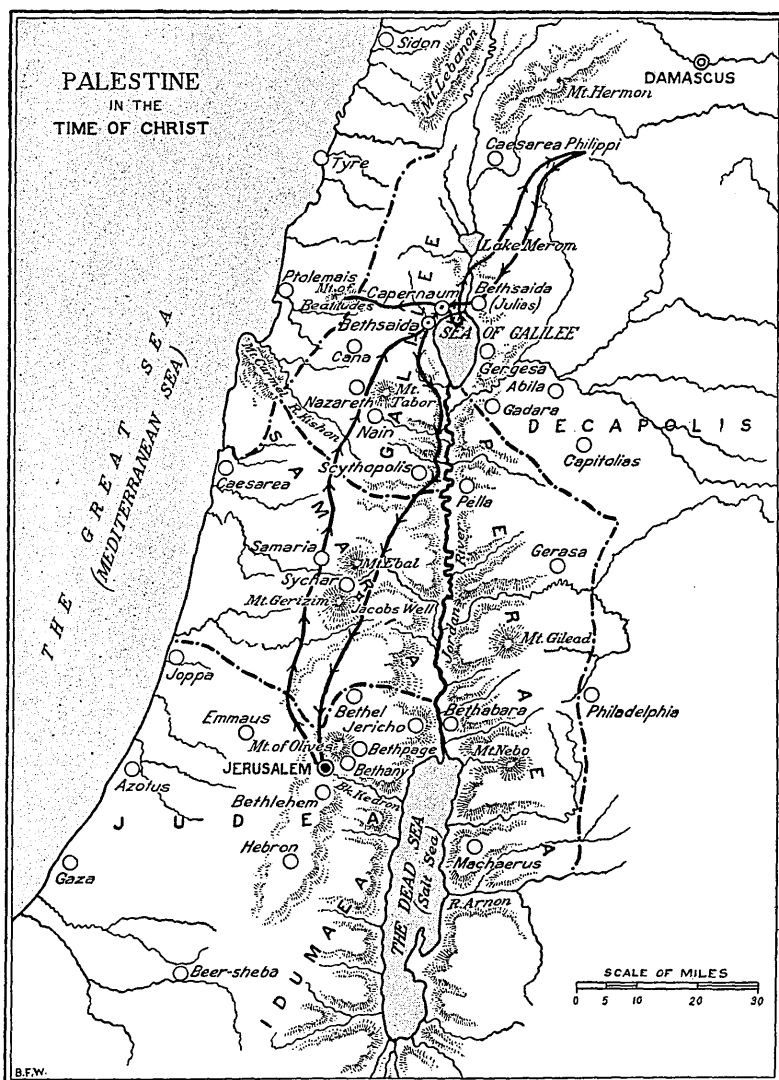
When our Lord spoke to the Samaritan woman of "Living Water," what kind of water did he mean?

Whom does this water signify?

## TEST QUESTIONS

### FILL IN THE MISSING WORDS

1. "Six ..... years ..... Temple  
..... building, ..... Thou  
raise it up ..... days?"
2. For God so loved the world ..... Son  
..... whosoever believeth .....  
may not ..... may have everlasting  
.....
3. Now Jacob's Well ..... there.
4. Jesus therefore ..... with His journey  
..... Well. It was .....
5. There came ..... of Samaria .....  
draw water.
6. Jesus ....., "Give Me to drink."
7. Jesus answered ..... said to her: "Who-  
soever ..... this water, shall .....  
thirst forever."
8. Jesus therefore said to him, ".....  
signs and wonders, ....."
9. The ruler said to Jesus, "Lord, .....  
before my son die." "..... thy way;  
..... son liveth."
10. He said: "Amen, I ..... that no  
prophet ..... his own country."





PART THREE

THIRD JOURNEY OF JESUS

*Outline*

FROM BETHSAIDA TO CAPHARNAUM  
FROM CAPHARNAUM TO THE LAKE  
THE MIRACULOUS DRAUGHT OF FISHES  
THE CALL OF SIMON PETER AND ANDREW,  
AND OF JAMES AND JOHN  
FROM THE LAKE TO THE DAMASCUS ROAD  
THE CALL OF MATTHEW  
THE HEALING OF THE LEPER  
FROM THE DAMASCUS ROAD TO CAPHARNAUM,  
WHERE OUR LORD HEALED THE PARALYTIC  
JOURNEY THROUGH GALILEE TO JERUSALEM  
THE HEALING OF THE MAN WHO HAD BEEN  
INFIRM FOR THIRTY-EIGHT YEARS  
FROM JERUSALEM THROUGH GALILEE TO  
CAPHARNAUM  
PLUCKING EARS OF CORN ON THE SABBATH  
AND HEALING OF THE WITHERED HAND  
FROM CAPHARNAUM TO THE MOUNT OF  
BEATITUDES WHERE OUR LORD CHOSE  
HIS TWELVE APOSTLES  
THE SERMON ON THE MOUNT

## THE MIRACULOUS DRAUGHT OF FISHES



JESUS said to them, "Let us go elsewhere." The throng was coming up close after the disciples. They wished to keep Jesus among them but He departed and went out of Capharnaum.

As soon as His absence was noticed in Capharnaum the people and the disciples, with Peter

at their head, followed Him and told Him that all were seeking Him. They begged Him not to leave them.

The unruly eagerness of the crowd was ever a cause of annoyance to the disciples. To Jesus it was simply an occasion for the practice of loving patience. To be close at hand when He spoke, to look into His face, to touch Him was a privilege not to be lost. His good Heart satisfied all.

When Jesus had finished speaking He said to Simon, "Launch out into the deep and let down the nets for a draught." And Simon answering, said to Him, "Master, we have labored all night and have taken nothing, but at Thy word I will let down the net." And when they had done this, they enclosed a very great multitude of fishes and their nets were breaking. They beckoned to their partners who were in the other ship to come and help them. They came and filled both ships so that they were almost sinking.

Peter cast himself at our Saviour's feet and said, "Depart from me, O Lord, for I am a sinful man." Peter had no wish to be really separated from our Lord, but he had an intense feeling of his personal unworthiness. Our Lord said to him, "Fear not; from henceforth thou shalt catch men."

When all had reached the shore, Jesus said to them, "Follow Me"; and immediately leaving their nets and all things, they followed Him.

The condition of their success was: humble confidence.

## THE HEALING OF THE LEPER

JESUS had come to a little town not far from Capernaum.

A man whose body was almost consumed by leprosy was banished from home and was not allowed to enter beyond the gates of the city. At every approach of a human being, he was obliged to cry out, "Unclean! Unclean!" This poor leper came running toward Jesus. He threw himself at our Lord's feet and implored mercy.

"Lord," cried the wretched creature, "if thou wilt, thou canst make me clean." Immediately our dear Lord stretched forth His hand, laid it upon his body repulsive with sores, and said, "I will; be thou made clean." At that instant the leprosy



disappeared and the unhappy man's body became clean once more.

Our Lord imposed two conditions on this leper. The first was that he should fulfil the law—present himself to the priests in Jerusalem, offer the sacrifice, and have himself declared clean. Our Saviour sent all lepers whom He healed to the priests. The second condition laid upon them was the strict charge not to remain any longer at the place of the cure, nor to say anything about the miracle. (*Mark i, 43-44.*)

In this way our Saviour taught us that good should never be done for the purpose of obtaining honor. He taught a lesson in humility to His disciples and to us.



## OUR LORD JOURNEYED BACK TO CAPHARNAUM: THE HEALING OF THE PARALYTIC



NOT many days after the healing of the leper, our Lord returned to Capharnaum. Rumors of His arrival began to be circulated by the populace. The first to enter the house where our Saviour was teaching were the Scribes and Pharisees bent upon hearing and observing everything.

A crowd of citizens had filled the dwelling so that it was quite impossible to find access to any part of it. And, behold, some men came carrying a bed upon which was lying a man sick with the palsy. They sought means to bring him in.

And when they could not find any way to do this because of the multitude, they went up on the roof and let him down into the midst of the gathering where Jesus could see him.

When Jesus saw this man's faith He said, "Thy sins are forgiven thee." (*Luke v, 21.*) And the Scribes and Pharisees began to think, saying, "Who is this who speaketh blasphemies? Who can forgive sins but God alone?" Jesus, knowing their thoughts, answering, said to them, "Which is easier to say: Thy sins are forgiven thee, or to say: Arise and walk? But that you may know that the Son of God hath power on earth to forgive sins, He saith to the sick man, 'I say to thee: Arise, take up thy bed and go into thy house.'" (*Luke v, 25.*) And immediately rising up

before them, he took up the bed on which he lay and he went away to his own house glorifying God and giving thanks unto Him.

*NOTE.* You see how the faith, charity, and kindness of others helped this poor, sick man. We also may be helped by the faith, charity, and kindness of others. For this reason our services to our neighbors should be governed, not by feelings of friendship but by Christian charity.

## OUR SAVIOUR LEFT CAPHARNAUM AND JOURNEYED TO THE SEASHORE: THE CALL OF SAINT MATTHEW

**A**FTER these things He went forth, and seeing a publican named Levi sitting at the receipt of custom, He said to him, "Follow Me." (*Luke v, 27.*)

FROM the house in which the paralytic had been healed our Saviour betook Himself to the seashore where He taught the people. Thence probably going northward, He came to one of the custom-houses of which there were, most likely, several on the highroad to Damascus. He purposely passed the place where He knew He would meet the publican, Levi.

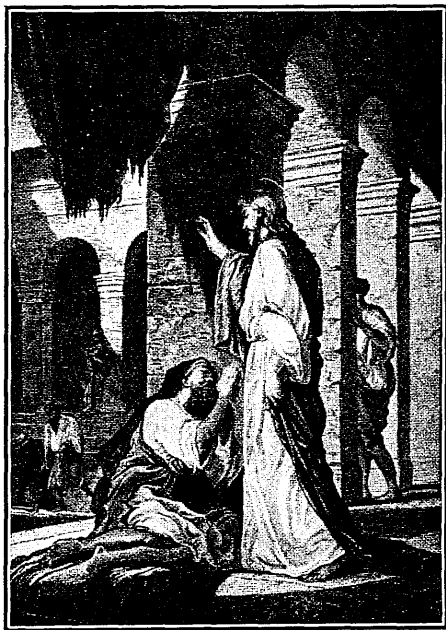
OUR LORD, passing by, found Matthew in the midst of his occupation. Jesus looked upon him. It must have been a significant glance, full of majesty and



kindness—a glance that pierced him to his innermost soul. Our Lord said to him, "FOLLOW ME." Like the other disciples, Matthew obeyed instantly. He bade farewell to family, house, income, business—everything—and followed our Saviour. BUT HE RECEIVED IN RETURN THE COMPANIONSHIP OF OUR DEAR LORD! How glorious was the exchange!

This lesson teaches us that when Jesus is calling any one into His service, we should never give up hope that this chosen one will have the grace and means to follow the call.

### JESUS JOURNEYED TO JERUSALEM: THE HEALING OF THE MAN WHO HAD BEEN INFIRM FOR THIRTY-EIGHT YEARS



NOW there was at Jerusalem a pond, called Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered,—waiting for the moving of the water.

An angel of the Lord went down at a certain time into the pond, and the water was moved. And he that went first into the pond after the motion of the water, was made whole of whatever infirmity he lay under.

There was a certain man there who had been eight and thirty years under his infirmity. When Jesus had seen him lying

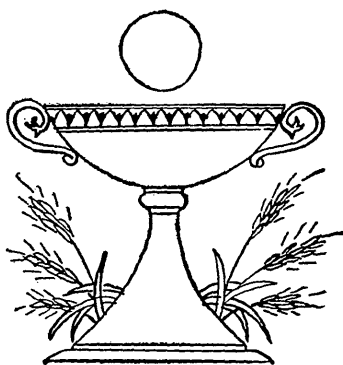
there, and He knew that he had been there a long time, He said to him, "Wilt thou be made whole?"

The infirm man answered Him: "Sir, I have no man, when the water is troubled, to put me into the pond, for whilst I am coming, another goeth down before me." Jesus said to him, "Arise, take up thy bed and walk." And immediately the man was made whole, and he took up his bed and walked.

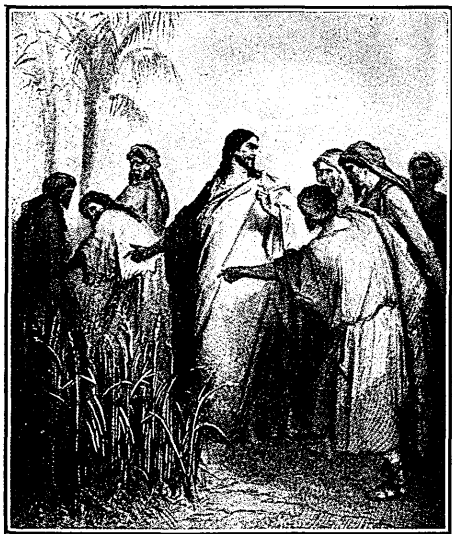
And it was the Sabbath day. The Jews, therefore, said to him that was cured: "It is the Sabbath; it is not lawful for thee to take up thy bed." He answered them: "He that made me whole, He said to me, 'Take up thy bed and walk.'"

They asked him therefore: "Who is that man who said to thee: 'Take up thy bed and walk?'" But he that was healed knew not who he was, for Jesus went aside from the multitude.

*NOTE.* Here again is a striking characteristic of the spirit of Jesus. He did good, hardly noticed by those who immediately surrounded Him. Soon afterward He disappeared from view so that even the cured man did not know Him.



## OUR SAVIOUR JOURNEYED BACK INTO GALILEE: THE PLUCKING OF THE EARS OF CORN



AFTER the feast of the Pasch our Saviour, returning into Galilee, walked with His disciples through the corn-fields. The disciples had nothing to eat and were hungry. They therefore plucked the ears of corn, rubbed them in their hands, and thus satisfied the craving of their appetites.

The Pharisees said to them, "Why do you that which is not lawful on the Sabbath day?" Jesus answering them, said, "Have you not read so much as this what David did when

he himself was hungry, and they that were with him?" And He said to them, "The Sabbath was made for man, and not man for the Sabbath." (*Luke v, 1.*) He said to them, "Therefore the Son of Man is Lord also of the Sabbath." (*Mark xi, 28.*) The Sabbath was made for man's moral and physical welfare—for the poor and the ignorant as well as for the rich and the learned.

Our dear Lord wished the poor to find a day of rest on the Sabbath. He mourned over these blind and stupid interpreters of the law. He said to them, "If you knew what this meaneth, you would never have condemned the innocent; for the Son of Man is Lord of the Sabbath."

As it would appear, our Saviour did not Himself participate in the meal, but in His indulgent kindness, He allowed it to take place. Here we may well meditate upon the great poverty, unassuming habits, and self-forgetfulness of our Lord and His disciples. They took nothing with them. They had not even the

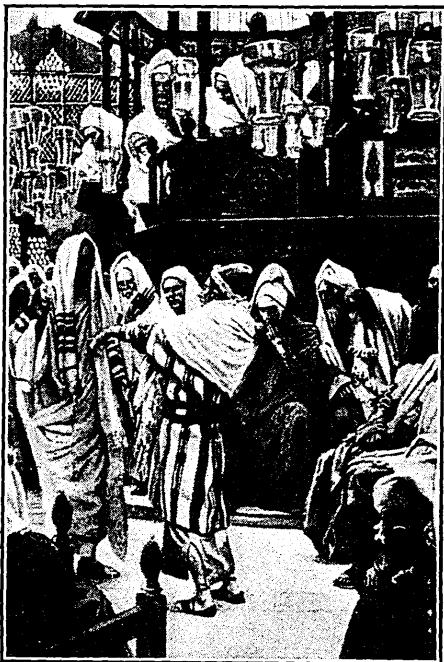
barest necessities; they had only the hard, dusty road with the burning sky above—no tent, no spring, nothing around them but the waving cornfields which did not belong to them. Such were the surroundings of the Lord of heaven and earth and of His envoys.

How simple, poor, and hard to bear were these surroundings! AND YET THE APOSTLES WERE SATISFIED. They did not wish to be better off than their Lord and Master. What a grand example of apostolic poverty and cheerfulness! Let us often stop for a few minutes to think of the beauties of our religion.

JESUS LEFT JERUSALEM AND JOURNEYED WITH  
HIS DISCIPLES TOWARD GALILEE:  
JESUS CURED THE WITHERED HAND ON THE  
SABBATH

AND it came to pass also on another Sabbath day that He entered into the synagogue and taught. And there was a man whose right hand was withered. (*Luke vi, 6.*)

On the Sabbath day our Lord entered into the synagogue and taught. There was a man whose right hand was withered. The Jews watched our dear Lord to see what He would do. Our Lord knew their thoughts and said to the man who had the withered hand: "Arise." And he stood forth. Then Jesus said to them: "I ask you if it be lawful on the



Sabbath day to do good or evil?—to save life or to destroy?"

But they held their peace. He said to them: "What man among you that hath one sheep and if the same fall into a pit on a Sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep?" He was grieved, and looking round on them with anger for the blindness of their hearts, He said to the man: "Stretch forth thy hand." And he stretched it forth, and it was restored to health.

The Pharisees were filled with madness, and going out, made consultation how they might destroy Him. It put the Pharisees to confusion to hear from our Lord the truth—that they had more pity for an animal than for a man.

We should never refuse our help to others when there is no good reason to the contrary. This is the lesson our Lord teaches us in the working of this miracle on the Sabbath.

#### GALILEE

JESUS, knowing the rage and jealousy of the Pharisees, retired with His disciples to the sea, and a great multitude followed Him. And He spoke to His disciples, telling them a ship should wait on Him because of the multitude lest they should throng Him. For He healed many; so that as many as had evils pressed upon Him to touch Him, and He healed them all.



OUR LORD IN CAPHARNAUM:  
JESUS CHOSE HIS TWELVE APOSTLES



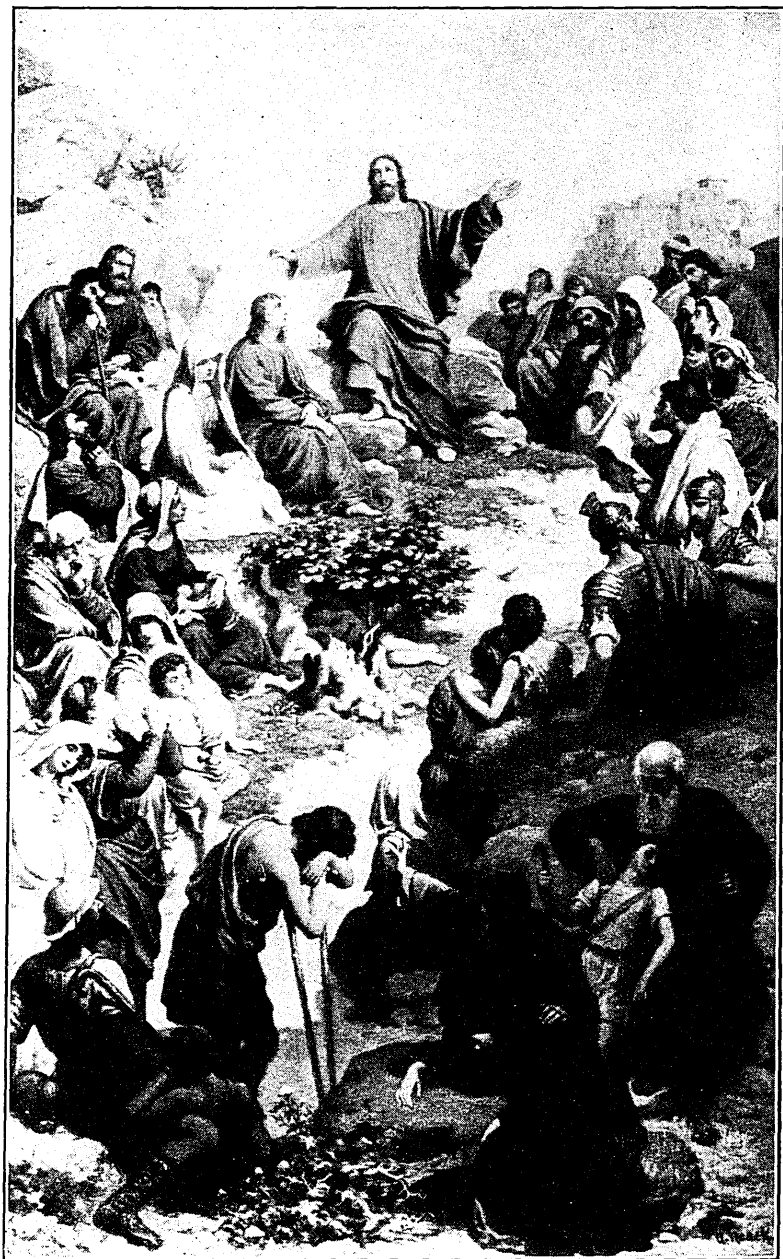
“AND it came to pass in those days that Jesus went out into the mountain to pray and He passed the whole night in the prayer of God.” (*Luke vi, 12.*)

Not far from the lake rose the Mount of Beatitudes. To this mountain Jesus withdrew from the crowd and passed the night in prayer. This prayer was the preparation for the choice of the Apostles. The next morning our Lord called unto Him His disciples and chose twelve, whom He named Apostles.

The twelve chosen were: Simon whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, Simon who was called Zelotes, Jude the brother of James, and Judas Iscariot who was the traitor.

Our Lord did not choose this number without a purpose. He attached so much importance to it that His disciples felt that their first duty after the Ascension was to complete the roll of the Apostolic College by the election of Saint Matthias.





## THE SERMON ON THE MOUNT

**T**HIS was the first sermon that our Lord preached to His Apostles after their call to the Apostolate.

The moral principles of the kindness of Christ were opposed to the false theories of the world, and in particular to the mistake of the Jews with regard to the Kingdom of the Messias.

The Eight Beatitudes with which the Sermon on the Mount commences are the general principles of Christian ethics and perfection.

### I

Blessed are the poor in spirit ; for theirs is the Kingdom of Heaven.

### II

Blessed are the meek ; for they shall possess the land.

### III

Blessed are they that mourn ; for they shall be comforted.

### IV

Blessed are they that hunger and thirst after justice ; for they shall be filled.

### V

Blessed are the merciful ; they shall obtain mercy.

### VI

Blessed are the clean of heart ; for they shall see God.

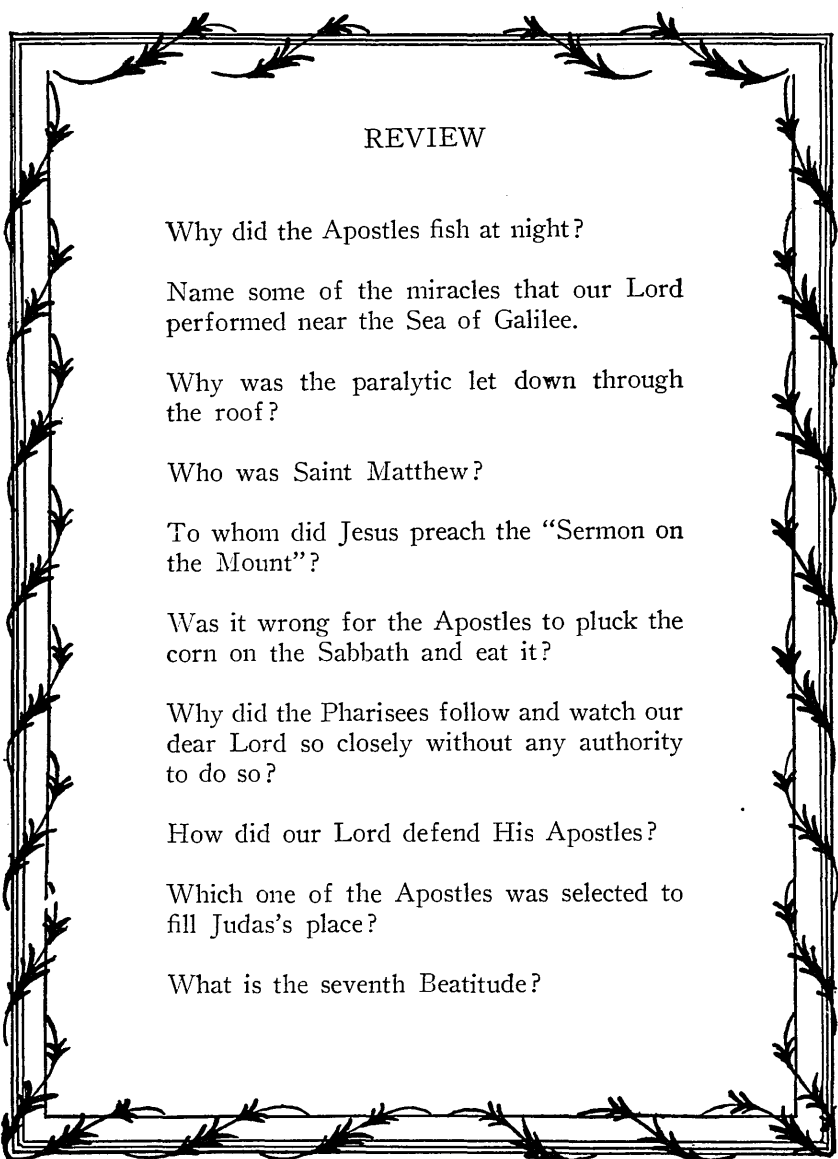
### VII

Blessed are the peacemakers ; for they shall be called the children of God.

### VIII

Blessed are they that suffer persecution for justice' sake ; for theirs is the Kingdom of Heaven.

*(We should do well to show our classes how to draw from each Beatitude the lesson our Lord desired His Apostles to teach the world.)*



## REVIEW

Why did the Apostles fish at night?

Name some of the miracles that our Lord performed near the Sea of Galilee.

Why was the paralytic let down through the roof?

Who was Saint Matthew?

To whom did Jesus preach the "Sermon on the Mount"?

Was it wrong for the Apostles to pluck the corn on the Sabbath and eat it?

Why did the Pharisees follow and watch our dear Lord so closely without any authority to do so?

How did our Lord defend His Apostles?

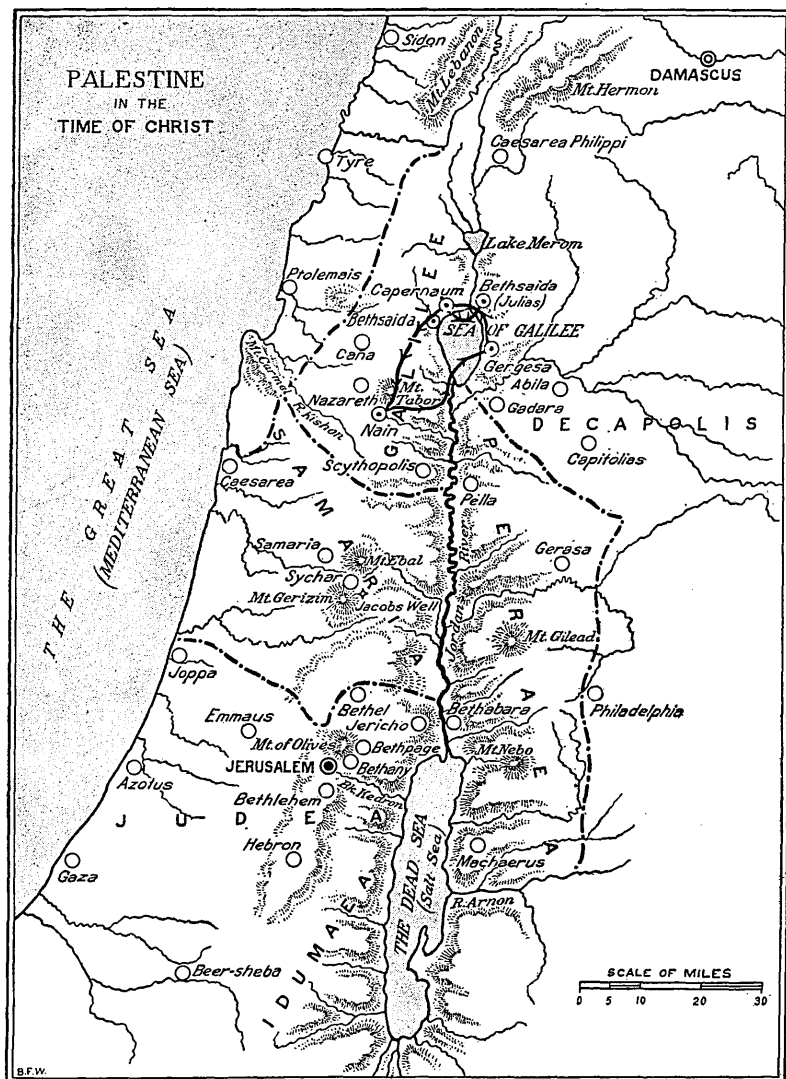
Which one of the Apostles was selected to fill Judas's place?

What is the seventh Beatitude?

## TEST QUESTIONS

### FILL IN THE MISSING WORDS

1. "Come ye after Me, ..... fishers  
..... men."
2. "Master, we have ..... all night and  
..... taken nothing, but .....  
I will ..... net."
3. And stretching ..... His hand, He  
..... saying, "I will .....  
made clean."
4. "See thou tell ..... man, but go show  
..... to the priest."
5. "Arise, take ..... bed, and  
....."
6. And when Jesus passed, ..... He  
saw a ..... sitting .....  
the custom ..... named Matthew, and  
..... "Follow Me."
7. The Pharisees ..... them, "Why do  
.....? It is not lawful on .....  
days."
8. "For the Son ..... is Lord  
..... Sabbath."
9. And He entered again ..... syna-  
gogue ..... was a man there who  
had a ..... hand.
10. And He made that twelve should .....  
with ..... and the names of the twelve  
are these: Peter, A....., John, Ja.....,  
P....., B....., T....., M.....,  
Ja....., son of Alphaeus Tha.....,  
S....., and J.....





PART FOUR

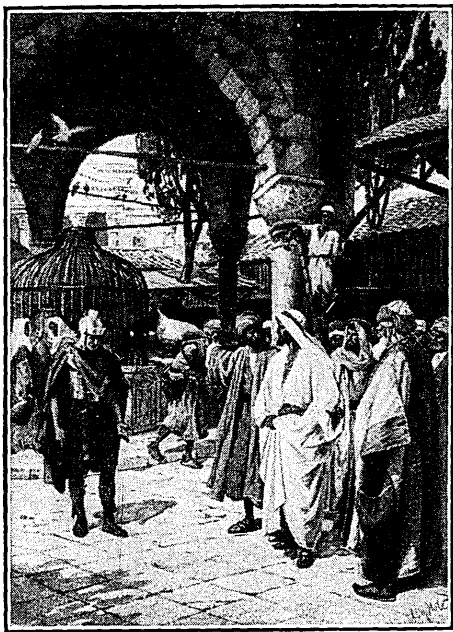
FOURTH AND FIFTH JOURNEYS  
OF JESUS

EVENTS OF THIS PERIOD UNDER FOUR JOURNEYS

*Outline*

JESUS AT CAPHARNAUM  
HEALING OF THE CENTURION'S SERVANT  
FROM CAPHARNAUM TO NAIM  
THE SON OF THE WIDOW OF NAIM RAISED TO LIFE  
HEALING OF A DUMB DEMONIAK  
JESUS STILLS THE STORM ON THE LAKE  
FROM THE LAKE TO GERGESA  
GADARENE DEMONIAKS  
FROM GERGESA TO CAPHARNAUM  
THE DAUGHTER OF JARIUS RAISED TO LIFE  
THE CURE OF THE WOMAN OF CAPHARNAUM  
THE CURE OF THE TWO BLIND MEN  
FROM CAPHARNAUM TO BETHSAIDA  
THE SENDING FORTH OF THE APOSTLES  
THE FIRST MULTIPLICATION OF THE LOAVES  
BACK TO CAPHARNAUM  
OUR LORD WALKED UPON THE WATER  
JESUS IN THE SYNAGOGUE AT CAPHARNAUM

## OUR LORD HEALED THE CENTURION'S SERVANT



WHEN Jesus had finished all His words in the hearing of the people, He entered into Capernaum. (*Luke vii, 1.*)

There came to Him a centurion, beseeching Him and saying, "Lord, my servant lieth at home sick of the palsy, and is grievously tormented."

And Jesus said to him, "I will come and heal him."

And the centurion making answer, said, "Lord, I am not worthy, that Thou shouldst enter under my roof; but say only the word, and my servant shall be healed."

For I also am a man subject to authority, having under me soldiers; and I say to one, 'Go,' and he goeth, and to another, 'Come,' and he cometh, and to another, 'Do this,' and he doeth it."

And Jesus hearing this, marvelled, and said to them that followed Him, "Amen I say unto you, I have not found so great faith in Israel." Jesus said to the centurion, "Go, and as thou hast believed, so be it done to thee." And the servant was healed at the same hour. (*Matthew viii, 5-13.*)

This officer showed wonderful faith in the power of Jesus. He was indeed a great and noble-hearted man, and showed himself worthy of having his wish fulfilled by our Saviour. How great is the benevolence and religious feeling,—how sincere the humility which we find in this man! And yet he was a Pagan, a Roman,

and a soldier ! THERE COULD SCARCELY BE A MORE BEAUTIFUL AND STRIKING CONFESSION OF THE POVERTY OF A CREATURE, OF A CONSCIOUSNESS OF SIN, AND OF FAITH IN THE DIVINE POWER OF JESUS than the words of the centurion. For this reason the Church has chosen these words to be the constant expression of our sentiments when we approach our Saviour in the Blessed Sacrament.

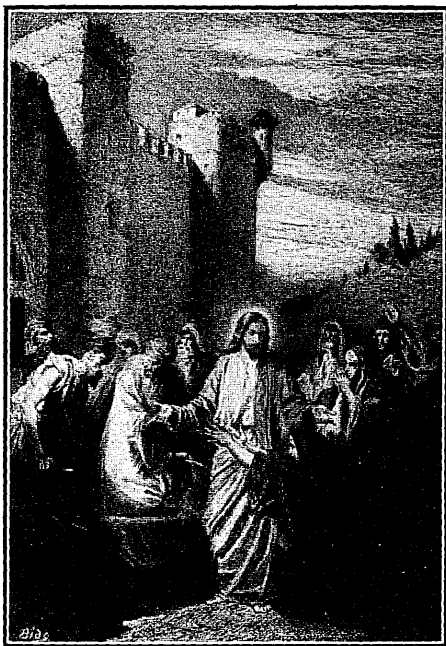
OUR LORD JOURNEYED TO NAIM:  
JESUS RAISED TO LIFE THE SON OF  
A WIDOW OF NAIM

**A**FTER the working of the miracle upon the centurion's servant our Saviour left Capharnaum and proceeded with His disciples and a multitude of people along the road.

And when He came nigh to the gate of the city of Naim, behold a dead man was carried out, the only son of his mother ; and she was a widow ; and a great multitude of the city was with her. (*Luke vii, 12.*)

At the head of the procession went the mourning women, the flutists and cymbal players ; THEN CAME A WOMAN

WEeping QUIETLY. On the bier which was a flat board, carried by





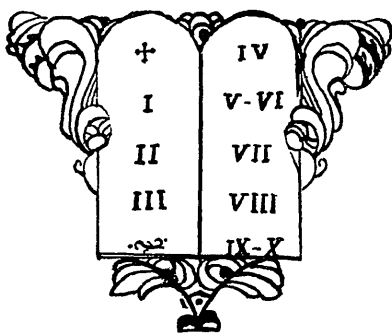
four men, lay the dead body of her son, wrapped in a shroud, the face remaining uncovered.

The people who were accompanying our Saviour joined the procession, thus forming a great crowd of spectators.

This was indeed a great sorrow, and only too great a cause for grief. Our Saviour permitted the sight of this hallowed grief to work upon His Heart; perhaps He thought of His own dear Mother, and of a distant time when she, too, would accompany Him to His grave. So He was moved with heartfelt compassion.

But our Lord did not rest content with this. He passed at once from compassion to active assistance. He went up to the mother and comforted her.—“WEEP NOT,” He said. It was easy to say this; it had already been said by others—many times, perhaps. But when our Saviour said it, He knew how to give effect to the words.

He came near and touched the bier, and they that carried it stood still; and He said, “Young man, I say to thee, arise.” And he that was dead sat up and began to speak; and He gave him to his mother. (*Luke vii, 15.*)



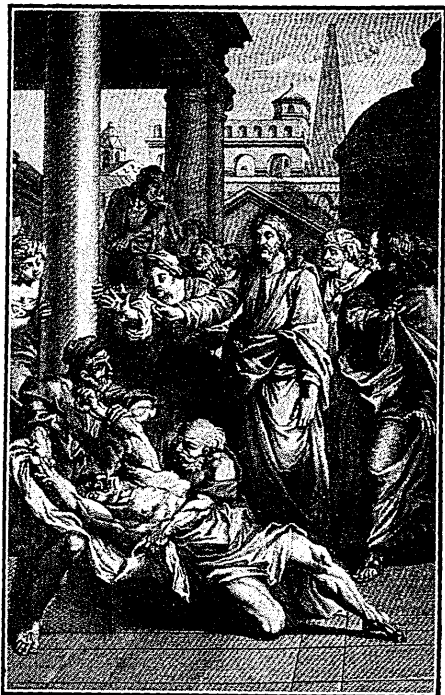
## THE DUMB DEMONIAC

WHEN our Saviour reached the foot of the mountain, a great multitude had assembled. They were astonished and struck with reverential fear. When our Lord appeared before them, they arose and went respectfully to meet Him.

A man stepped forward from the crowd and, casting himself at the feet of Jesus, besought Him to look upon his son and to take pity upon him, for the boy was a lunatic and dumb—the effects of possession.

In order to induce the father to believe, our Lord allowed the evil spirit to exercise his power over the possessed creature. As soon as the boy was brought before Jesus, the child was thrown down upon the ground. The evil spirit thereby manifested his fear and impotence against our Saviour, and excited anew in the father the desire for the deliverance of his son.

Our Saviour showed great sympathy with the father, questioning him with regard to the details of the disease and possession. The father answered that the evil spirit had tormented his son from his infancy, that he had often thrown him into fire and water in order to destroy him. (*Mark ix, 21.*) The sympathy of our Saviour comforted the father, and emboldened him to add the earnest entreaty: "If thou canst do anything, help us, have

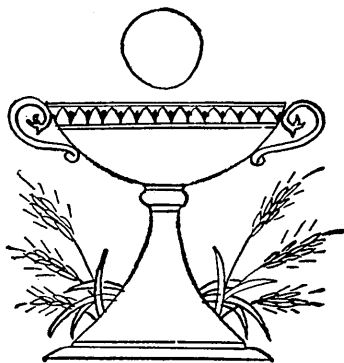


compassion on us." (*Mark ix, 21.*) "If thou canst believe," our Lord said to him, "all things are possible to him that believeth." (*Mark ix, 22.*) Thereupon the father, weeping, broke out into the words, "I do believe, Lord; help my unbelief."

Such being the disposition of the father, our Saviour worked the miracle, saying authoritatively to the evil spirit: "Deaf and dumb spirit, I command thee, go out of him and enter no more into him." With a loud cry and wild gestures, greatly agonizing him so that the boy lay upon the ground as one dead—indeed, many said that he was dead—the devil went out of him. Jesus then took the boy's hand, raised him to his feet, and gave him to his father. (*Mark ix, 24.*)

We see our Saviour here as elsewhere, manifesting His power and majesty against the fallen spirits, but showing only the tenderest consideration and kindness towards men.

Faith and self-conquest give us the mysterious strength which makes us invincible and terrible to the Evil One. In prayer we unite ourselves to God and obtain divine strength.



## JOURNEY ACROSS THE LAKE: JESUS STILLS THE STORM

AND it came to pass on a certain day that He went into a ship with His disciples and He said to them: "LET US GO OVER TO THE OTHER SIDE OF THE LAKE." And they launched forth. (*Luke viii, 22.*)

During the passage a violent storm arose. Our Saviour, therefore, may have permitted a storm of this kind to arise in quite a natural manner. The tempest must have been a violent one, for the waves broke over the little ship (*Matthew viii, 24*), it became filled with water and they were in real danger (*Luke viii, 23*) of either sinking or being dashed upon the coast, with the loss of all their lives.

Of course the Apostles did everything in their power to keep their little ship afloat. But as the danger became more and more threatening, they lost courage and thought there was only one expedient, viz., to wake our Saviour. This, then, they did, in great agitation, crying: "Master, doth it not concern Thee that we perish? (*Mark iv, 38.*) Save us! we perish!" (*Matthew viii, 25.*)

The imperfection of this conduct did not consist exactly in their trembling and thinking that they could not weather the storm in the natural course of things, but in thinking that our Lord could help them only if He were awake. In this lay a want of lively and perfect faith; indeed, there is almost a tone of distrust or petulance in their query as if it did not concern Him that they were perishing.



## OUR SAVIOUR JOURNEYED TO THE COUNTRY OF GERGESA

AND they sailed to the country of the Gerasens which is over against the lake. (*Luke viii, 26.*)

After the lake had grown calm, the little ship in which Jesus and His disciples were steered for the country of the Gerasens. Immediately upon our Saviour's landing, and probably in a kind of narrow ravine between the rocks in which sepulchres were hewn, two demoniacs ran to meet Him. It appears that the fallen spirits have more freedom here on earth than in Hell whither they will be banished after the Judgment. (*Peter ii, 4; Jude i, 6.*) Nothing could control them. They broke their fetters in pieces, raved, cut themselves with stones, and made the whole district dangerous so that no one ventured to pass by. The malice of the fallen spirits was shown in the demoniacs. They were in truth evil spirits; they could do only evil and effect injury.

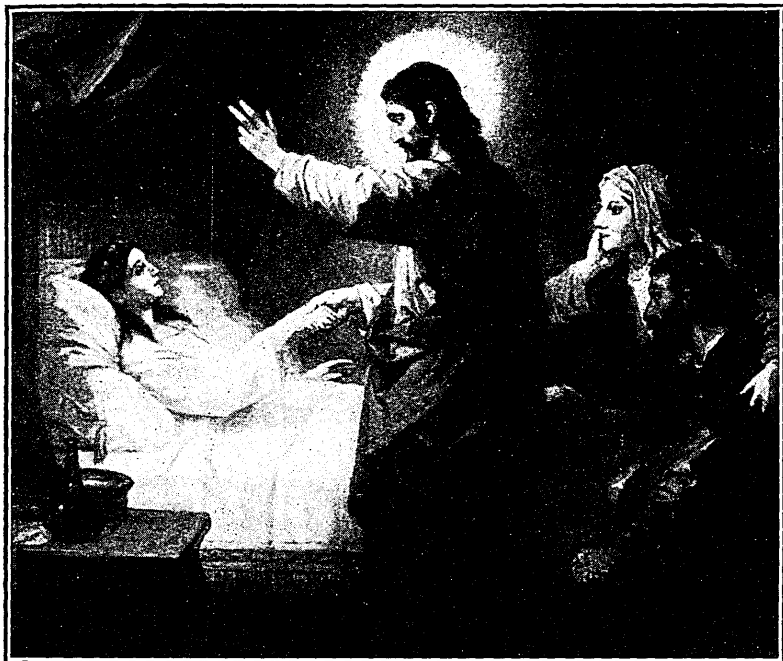
If they could not do harm to men, they went into the animals. Probably their intention in so doing was to make our Lord odious to the Gerasens, and thus render His intended ministry among them impossible. Their falsehood and untruthfulness were also manifested. If they did not know with certainty that He was the Son of God, they called Him the Son of God so that He would not compel them to go out of the demoniacs and quit the district.

Saint Matthew mentions two demoniacs; Ss. Mark and Luke mention only one—probably because this was the fiercer and more notorious of the two.

This fiercer of the two demoniacs afterwards wished to follow our Saviour. It was a beautiful and touching sight to see this demoniac sitting at the feet of Jesus—quiet, reasonably clothed, and free from his horrible fiend. (This is the picture of the rescued lamb in the arms of the Good Shepherd.)

## JESUS RAISED TO LIFE THE DAUGHTER OF JAIRUS

(*Luke viii, 40-56*)



**H**AVING returned from the lake where a multitude of people already awaited Him, Jesus at once began to teach. (*Mark v, 21.*)

While He was speaking a man named Jairus, one of the rulers of the synagogue, came to our Saviour. He fell at our Saviour's feet and earnestly entreated Him to come into his house, for he had an only daughter almost twelve years old who was then at the point of death.

As Jairus continued to speak to Jesus, some one came to the ruler of the synagogue, saying, "Thy daughter is dead; trouble Him not." And Jesus, hearing these words, answered the father

of the maid: "FEAR NOT, BELIEVE ONLY, AND SHE SHALL BE SAFE." At his request our Lord at once set out towards the town. And when He was come to the house, He suffered not any man to go in with Him but Peter, James, John, and the maiden's parents.

And they all wept and mourned for her. But He said, "Weep not; the maid is not dead, but sleepeth." (*Luke viii, 52.*)

They laughed Him to scorn knowing that she was dead. But Jesus, taking her by the hand, said to her: "MAID, ARISE." And her spirit returned and she arose immediately. And Jesus bade them give her to eat; and her parents were astonished. Jesus charged them to tell no man what was done.

## JESUS CURED A POOR WOMAN OF CAPHARNAUM



ON the way to the house of Jairus such a dense crowd accompanied our Saviour that they thronged closely and pressed upon Him. This afforded a poor woman an opportunity to carry out her plan of approaching our Lord unnoticed in order to obtain help.

She had suffered for twelve years from an incurable disease; nothing save death could help her in her affliction. On account of her disease she did not dare to apply openly to our Lord for healing, but hoped now to approach Him unnoticed, and be healed by the touch of His garment.

She had heard of our Saviour; she saw, and listened to His teaching,—she believed. Buoyed up by confidence, she said, "If I TOUCH BUT HIS GARMENT, I SHALL BE MADE WHOLE."

Watching her chance, she pressed boldly into the human wave surging after Him. She reached and touched the hem of His garment, and, immediately, she felt strength, vigor, and soundness flow into her body. She knew that she was cured.

Jesus knew both the distress and the disposition of this poor woman. He knew also the exact moment of her cure, for the touch of that hand of faith had thrilled His Sacred Heart.

At the same instant that the miracle took place, our Lord turned and asked who had touched Him. His eyes searched the silent faces gathered about Him; He rested His gaze on her. Trembling and confused, she approached, fearing our Lord's displeasure, because she, a heathen woman, had ventured to draw near Him.

But she must be made to tell what had happened—for the purpose of Jesus was to show that her cure took place, because in touching His garment, she had touched His heart. She fell at His feet, declared before all the people for what cause she had touched Him, and how she was immediately cured.

Jesus said to her, "BE OF GOOD HEART, DAUGHTER, THY FAITH HATH MADE THEE WHOLE. GO IN PEACE."

As among other things, we have here a prototype of the miraculous cures wrought through the relics of our Saviour and His saints.

Do we, like the poor woman of this story, proclaim our dear Lord's goodness when we tell of the blessings and favors we have received?



## OUR LORD AGAIN JOURNEYED TO CAPHARNAUM: THE CURE OF THE TWO BLIND MEN



AS Jesus passed from the house of the ruler, there followed Him two blind men, crying out and saying, "Have mercy on us, O Son of David!" (*Matthew ix, 27.*)

Our Saviour tried the faith of these men by letting them follow Him and cry out, without appearing to trouble Himself about them. The blind men, however, did not let themselves grow discouraged; they continued to cry out, and they followed our Saviour until He entered into the house. Then they went up to Him and earnestly begged Him to heal them.

But their petition to Jesus was not sufficient. Our Saviour asked them if they really believed that He could do what they asked of Him. With decision and a renewed protestation of their respect and faith, they answered, "Yea, Lord, we do believe." (*Matthew ix, 28.*)

Then He touched their eyes, saying: "ACCORDING TO THY FAITH, BE IT DONE UNTO YOU." And their eyes were opened. Then Jesus charged them strictly, saying: "SEE THAT NO MAN KNOW THIS." But they, going out, spread His fame abroad in all that country, saying, "He hath done all things well; He hath made both the deaf to hear and the dumb to speak." In vain did He command secrecy. He was published everywhere in the neighborhood; and when He came to the shores of the lake, multitudes of the lame and the deaf and the blind were cured so that the very heathens "glorified the God of Israel." (*Matthew ix, 29-31.*)

It is notable that the Christian Church has adopted both the words and the actions in her ceremonies of Baptism. We have had our ears, tongues, and mouths touched by our gracious Lord in

Holy Baptism through the Holy Ghost, and He has breathed into us supernatural life.

How joyfully surprised, and how strong must these poor Gentiles have felt who were thus born afresh, as it were, to a new and glorious life!

O that He would awaken, promote, and perfect this life in us—that we might hear, see, and speak supernaturally, and lead a life well-pleasing to God!

From the story of the blind men we may learn the lesson that nothing can resist faith, trust, and perseverance.

## JESUS SENT FORTH HIS APOSTLES

HAVING called His Apostles together, Jesus gave them the power over unclean spirits. He gave them the power to cast them out and to heal all manner of infirmities. (*Matthew x, 1.*) He then sent them to preach the Kingdom of God. (*Luke ix, 2.*)



And the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddeus; Simon the Cananean, and Judas Iscariot who betrayed Him. (*Matthew x, 2-4.*)

In sending out the Apostles our Saviour showed them every possible consideration. He prepared them by previous instruction and armed them with power. He showed them this tender consideration in order that the thought of His nearness would inspire them with confidence.

Our Saviour sent the Apostles, two by two, with full authority and power to preach the Kingdom of God, to heal the sick, raise

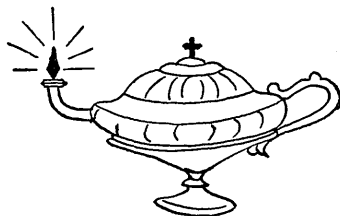
the dead to life, expel evil spirits. He commanded them, saying, "GO NOT INTO THE WAY OF THE GENTILES; INTO THE CITIES OF THE SAMARITANS ENTER NOT; BUT RATHER GO TO THE LOST SHEEP OF THE HOUSE OF ISRAEL. AND GOING FORTH, PREACH, SAYING: 'THE KINGDOM OF HEAVEN IS AT HAND.' HEAL THE SICK, RAISE THE DEAD, CLEANSE THE LEPERS, CAST OUT DEVILS. GRATIS YOU HAVE RECEIVED, GRATIS GIVE." (*Matthew x, 5-8.*)

"Take nothing for your journey, nor bread, nor two coats, nor shoes, nor a staff; for the workman is worthy of his hire. And when you come into a house, salute it, saying: 'PEACE BE TO THIS HOUSE'; and if the Son of Peace be there, your peace shall rest upon them; but if not, it shall return to you." (*Matthew x, 10-13.*)

"And whosoever shall not receive you nor hear your words, going forth out of that house or city, shake the dust from your feet for a testimony of them." (*Matthew x, 14.*)

And going out, they went about through the towns, preaching the Gospel that men should do penance. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Truly, our Holy Church seems to shine forth with a new radiance as we read how Jesus imparted His power to the Apostles and manifested it through them. We should always feel honored when the priest blesses our home by his presence, and we should SHOW HIM EVERY MARK OF RESPECT AND GRATITUDE.



## JESUS JOURNEYED FROM CAPHARNAUM: THE FIRST MULTIPLICATION OF THE LOAVES

WHEN the people saw Jesus steering toward the shore of Bethsaida (Julias), they followed Him along the Jordan, they sought Him in His solitude; and they brought with them in great numbers the sick and the maimed. It was the time of the Pasch; so probably many from the places through which they passed on their way had joined them.

Jesus, lifting up His eyes, saw that a very great multitude had followed Him. He had compassion on them, and receiving them, began to teach them many things. He spoke to them of the Kingdom of God and healed those who had need of healing.

When the day was far spent, His disciples came to Him, saying: "This is a desert place; the hour is now past. Send away the multitudes that, going into the towns, they may buy themselves victuals."

But Jesus said to them, "They have no need to go. Give you them to eat."

They answered Him, "We have not here but five loaves and two fishes."

He said to them, "Bring them hither to Me."

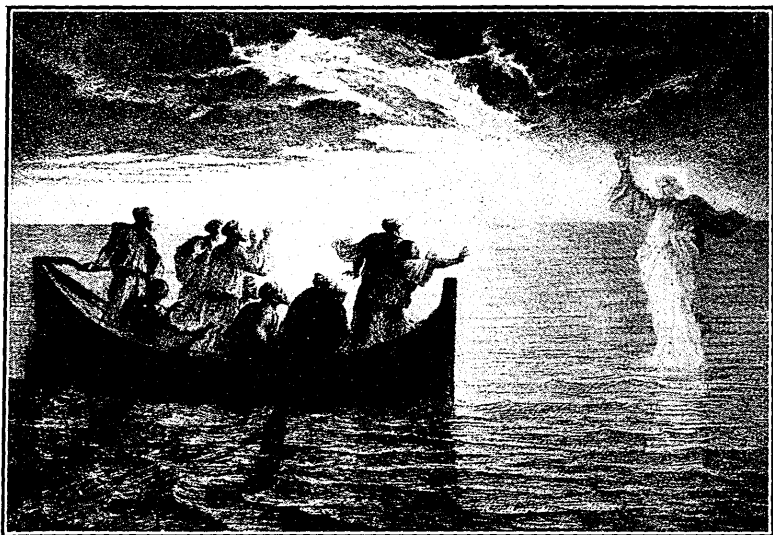
And when He had commanded the multitudes to sit down



upon the grass He took the five loaves and two fishes, and looking up to Heaven, He blessed and broke, and gave the loaves to the disciples and to the multitudes.

And they did all eat and were filled. And they took up what remained—twelve full baskets of fragments.

## OUR LORD WALKED UPON THE WATER



**A**FTER the multiplication of the loaves, Jesus obliged His disciples to go up into the boat and go before Him over the water till He dismissed the people. (*Matthew xiv, 22.*)

And when they had gone up into the ship, they went over the sea to Capharnaum. In the midst of the sea the boat was tossed with the waves, for the wind was contrary.

But our Saviour in prayer upon the heights near the coast did not forget them. He saw how they strived against wind and waves. He had compassion on them and came to them at last, walking upon the water in order to comfort and help them.

And they, seeing Him walking upon the sea, were troubled, saying, "It is an apparition." And they cried out with fear. Immediately Jesus spoke to them, saying, "Be of good heart; it is I: fear ye not."

And Peter making answer, said, "Lord, if it be Thou, bid me come to Thee upon the waters." And He said: "Come."

But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, "Lord, save me!"

And immediately Jesus stretching forth His hand, took hold of him and said to him, "O thou of little faith, why didst thou doubt?"

Even if Jesus sends His Church out into the darkness and in fearful storms over yawning abysses, and if she seems to be sailing alone and unaided, yet our Lord is caring for her in His divinely human prayer.

Jesus always sees His Church; He loves and pities her. He is always at her side, showing her the way and smoothing the waves of adversity. He encourages her, repairs her faults, and guides, protects, and speeds her on her way—not only in His own person but also through the Pope, her head.

Christ and Peter, walking hand in hand, is a beautiful and touching picture of the Papal infallibility and power. They hold each other fast; the hand of the One is power, that of the other, trust. Thus united, they enter into a common ship. Both together still the storm, and both together bring about a calm.

This teaches each one of us: First, to have confidence whatever may happen. God, our Saviour, is with us—with His wisdom, goodness, and power. We need have no fear, however terrible things may seem to us. Second, we should beware of presumption which is the fruit of passion and quickly leads to the opposite fault, despair. We should never despair, but always call upon God for help.

Our Lord's hand is near; through prayer we may seize it.

DISCOURSE OF JESUS  
IN THE SYNAGOGUE AT CAPHARNAUM:  
OUR SAVIOUR, THE BREAD OF LIFE

**T**HIS important discourse was held by our Saviour at the time of the Paschal Feast (*John vi, 4*)—a fact in itself of great significance with regard to events both past and future, as will be shown in the mystery itself. Further, it was probably delivered on a Sabbath day (*John vi, 60*), which is considered as a sort of Paschal celebration.

The place was not the lonely wilderness, but Capharnaum (*John vi, 24-25*)—one of the most populous and important cities of Galilee; and further, it was in the synagogue at Capharnaum.

The audience was large on account of the time and place, as well as because of the previous miracles. It consisted chiefly of the crowds of people who had been witnesses of the multiplication of the loaves. Jews, together with the Apostles and a number of disciples (*John vi, 61*), constituted His hearers; thus the larger part of His audience was by no means spiritually-minded.

The people sought Jesus in Capharnaum, and our Saviour thus reproached them: "You seek, even in my miracles, only material bread; strive rather to obtain the Bread of Eternal Life, the spiritual bread which the Son of Man will give you."

"What then shall we do in order to obtain this bread?" the people asked. (*John vi, 28.*)

"Believe in the Son of Man whom God has sent," was the answer of Jesus. (*John vi, 29.*)

"Moses gave our fathers, the whole nation, heavenly manna during many years. What special sign will you do in order that we may believe in you?" replied the Jews.

"Moses did not give you the true bread (but merely the type of it)," our Lord answered. "The Father gives you the true bread which really comes down from Heaven and gives life to the world." (*John vi, 32-33.*)

"Give us this bread now that we may believe in you," said the Jews. (*John vi, 34.*)

"I am the (this) Bread of Life," was our Saviour's answer. (*John vi, 35.*)

On our side the motives of faith are its glorious advantages and rewards. "He that believeth shall never thirst." (*John vi, 35.*)

The results of this discourse showed themselves in the people, the disciples, and the Apostles; they differed in each case.

Many of His disciples openly broke with Him, gave up their faith in Him, and held no further intercourse with Him. How this must have pained His Sacred Heart!

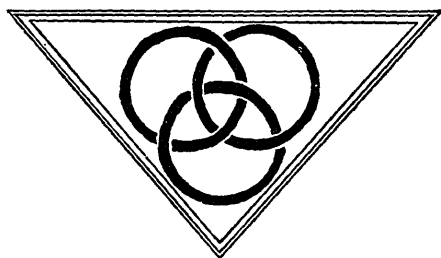
In His grief and in His love for the Apostles, He turned to them, asking if they also would forsake Him. (*John vi, 68.*) Peter, full as ever of faith and zeal, impetuously replied in the name of all: "No; to whom should we go? (We know no one who is more necessary to us.) Thou alone hast the saving doctrine; for we have believed in Thee, and know (as we have seen by Thy miracles) that Thou art the Son of God." (*John vi, 69-70.*)

A glorious confession of faith, made publicly before all the people and in the face of the angry contradictions of our Lord's enemies! What consolation this full and courageous confession must have given Him!

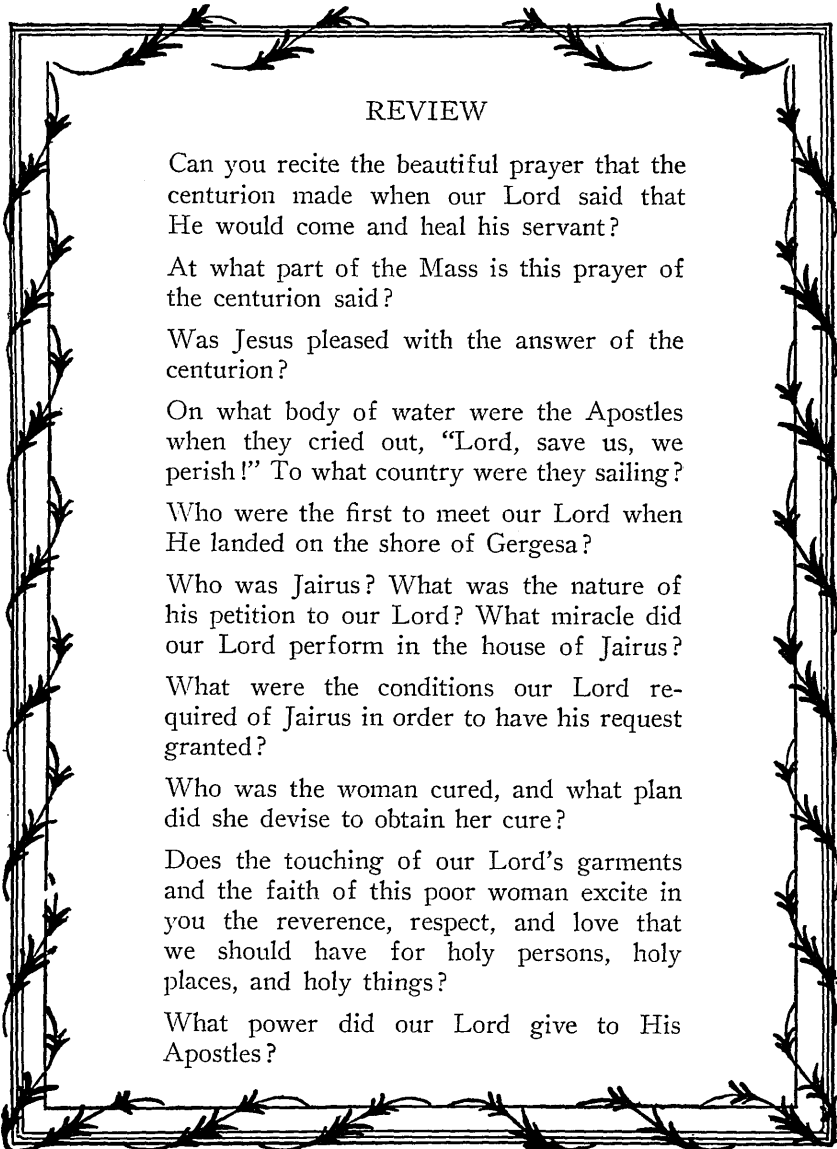
But even this joy was not unmixed. Peter had thought he could speak in the name and from the hearts of all the Apostles. And yet our Lord answered: "Have not I chosen you twelve, and one of you is a traitor?" (*John vi, 71.*) He meant Judas who was to betray Him,—an enemy among such a small number!

It would appear, therefore, that Judas had already become evil, or that his faith in the Divinity of Jesus suffered shipwreck on this occasion (*John vi, 65*), and he now entered upon the fatal path which ended with the betrayal of our Lord and his own dreadful death.

Such was the memorable day at Capharnaum.







## REVIEW

Can you recite the beautiful prayer that the centurion made when our Lord said that He would come and heal his servant?

At what part of the Mass is this prayer of the centurion said?

Was Jesus pleased with the answer of the centurion?

On what body of water were the Apostles when they cried out, "Lord, save us, we perish!" To what country were they sailing?

Who were the first to meet our Lord when He landed on the shore of Gergesa?

Who was Jairus? What was the nature of his petition to our Lord? What miracle did our Lord perform in the house of Jairus?

What were the conditions our Lord required of Jairus in order to have his request granted?

Who was the woman cured, and what plan did she devise to obtain her cure?

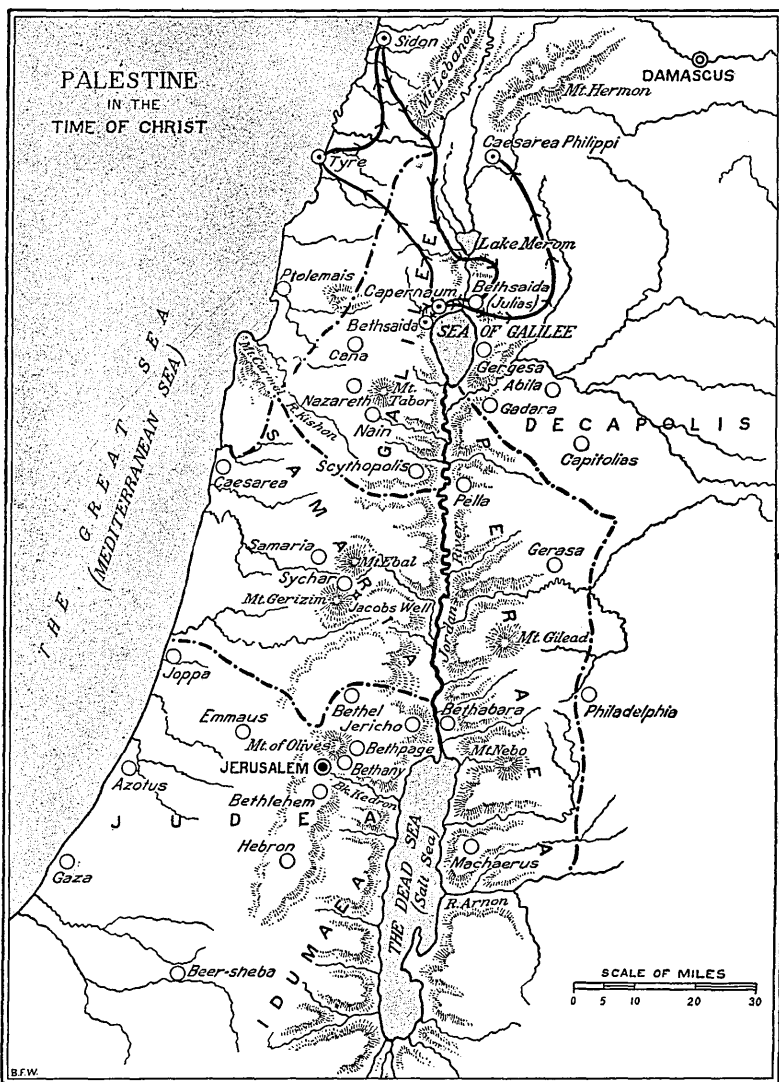
Does the touching of our Lord's garments and the faith of this poor woman excite in you the reverence, respect, and love that we should have for holy persons, holy places, and holy things?

What power did our Lord give to His Apostles?

## TEST QUESTIONS

### FILL IN THE MISSING WORDS

1. "Lord, my ..... lieth .....  
sick ..... tormented."
2. And Jesus said, "..... come .....  
him."
3. Lord, ..... not ..... that  
Thou ..... roof; .....  
word, and ..... healed."
4. Jesus ..... "Weep ....."
5. "Lord, ....., we .....  
perish."
6. "Believe ..... and ..... shall  
..... saved."
7. "Weep not ..... the maid .....  
not dead ..... sleepeth."
8. "If ..... touch ..... hem  
..... garment ..... whole."
9. "Be of good ....., daughter; .....  
faith ..... made ..... whole."
10. "Have ....., O Son .....  
David."
11. "Whosoever ..... receive you nor hear  
..... words, going out of the .....  
or city ..... shake ..... from  
your ..... for a testimony .....  
them."



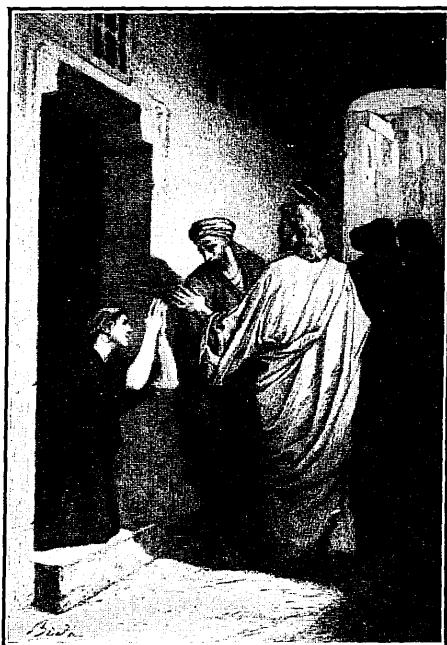


PART FIVE  
EVENTS OF SIXTH, SEVENTH AND  
EIGHTH JOURNEYS

*Outline*

THE CANAANITE WOMAN  
THE HEALING OF THE DEAF MUTE  
CAPHARNAUM TO BETHSAIDA  
THE SECOND MULTIPLICATION OF THE LOAVES  
JESUS CURED THE BLIND MAN OF BETHSAIDA  
BACK TO CAPHARNAUM  
TO THE WILDERNESS  
FROM THENCE TO CAESAREA PHILIPPI  
PETER AND THE REST AGAIN PROFESS THEIR FAITH  
OUR LORD PROMISED SAINT PETER THE PRIMACY  
THE VOCATION OF PETER EXPLAINED  
PETER IS THE FOUNDATION OF THE CHURCH  
HE IS PLACED IN INSEPARABLE CONNECTION WITH  
THE CHURCH'S INDESTRUCTIBILITY, "I WILL GIVE  
TO THEE THE KEYS OF THE KINGDOM OF HEAVEN"  
OUR LORD TAUGHT THE APOSTLES HOW TO PRAY

OUR SAVIOUR JOURNEYED  
INTO THE DISTRICTS OF TYRE AND SIDON:  
THE CANAANITE WOMAN



AND Jesus went from thence and returned into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him, "Have mercy on me, O Lord, Thou Son of David! My daughter is grievously troubled by a devil." (*Matthew xv, 21-22.*)

We see in this woman many beautiful and most touching qualities well worthy of meditation. One of these qualities is her great love for her child. For this reason she begged our Saviour to have mercy on her. Another touching quality is her humility.

Our Saviour had never put any one else to such a hard test in this respect. He let her follow and entreat Him all along the street without vouchsafing her so much as a glance; on the contrary, He even repulsed her.

Nevertheless she hurried after Him into the house and fell at His feet. (*Mark vii, 25.*) Here she received an extremely harsh rebuff. He said to her: "It is not good to take the bread of the children and cast it to the dogs."

But she said: "Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters." (*Matthew xv, 27.*)

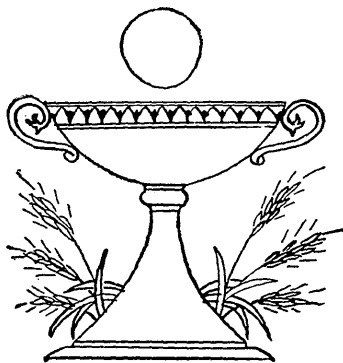
In these words lie ingenuity and beauty of thought, great humility and nobility of sentiment that are unanswerable. Our Saviour rejoiced over this soul, and He answered: "FOR THIS SAYING, GO THY WAY; THE DEVIL IS GONE OUT OF THY DAUGHTER." (*Matthew xv, 28.*)

We may conclude from the last words of the woman that she was of the upper class and well-educated. They reveal extraordinary quickness and versatility of intellect.

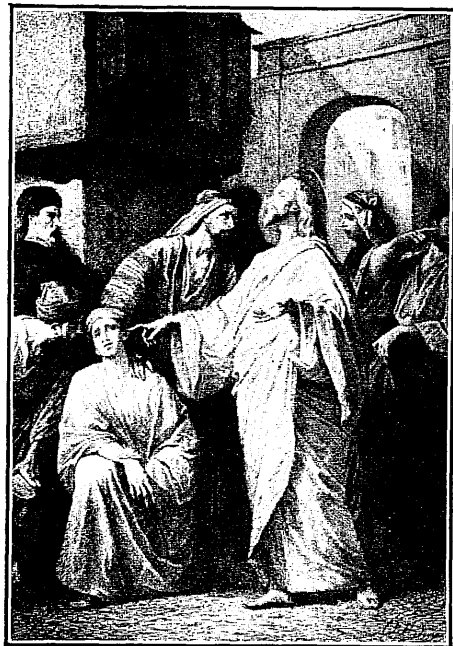
And when she was come into her house, she found the girl lying upon the bed and that the devil was gone out. (*Mark vii, 30.*)

Nothing better can befall us than to be given an opportunity to practice perseverance, to coöperate earnestly with grace,—to be purified, tried, and humiliated. In this manner we prepare ourselves for the reception of great graces.

According to historical tradition this woman was a native of Caesarea Philippi. Eusebius tells us that after her return to her home—as a mark of her gratitude for the miraculous cure by Christ—she caused a bronze statue to be erected in front of her house. The statue represented a woman kneeling before Jesus, pleading for the cure of her daughter.



## JOURNEY TO DECAPOLIS: THE HEALING OF THE DEAF MUTE



AND they bring to Him one deaf and dumb mute. (*Matthew vii, 32.*)

We do not know precisely how long a time Jesus and His disciples remained in the pagan country. He left Tyre and came by Sidon to the Sea of Galilee.

There was a choice of routes to return by. It is conjectured that He came by Sidon to the Sea of Galilee—that is, by turning southward and making a detour to the east to avoid the shores of Genesareth. He finally reached Decapolis. It was a journey of several days made, doubtless, on foot.

In the Decapolis, because of the mixed population of Pagans and Hebrews, Jesus would be unobserved—if such a thing were any longer possible.

But the evangelist Saint Mark tells us what happened there. Our Saviour used a ceremony for the curing of the deaf mute as He did for various others. He took the poor creature apart so that all could see and hear what was done. He groaned, looked up to Heaven, and anointed his tongue with spittle; He put His fingers in his ears; He solemnly spoke the words of healing to the man's senses as if to living beings: "Be thou opened."

All this is but one instance of the Master's use of outward forms,—and hence a lesson that we should use them.

## THE SECOND MULTIPLICATION OF LOAVES



AND when Jesus had passed away from thence, He came nigh the Sea of Galilee. (*Matthew xv, 29.*)

Our Saviour gradually directed His steps once more toward the Lake of Genesareth. He came to the little plain near Bethsaida where He had already worked the first miracle of the multiplication of loaves.

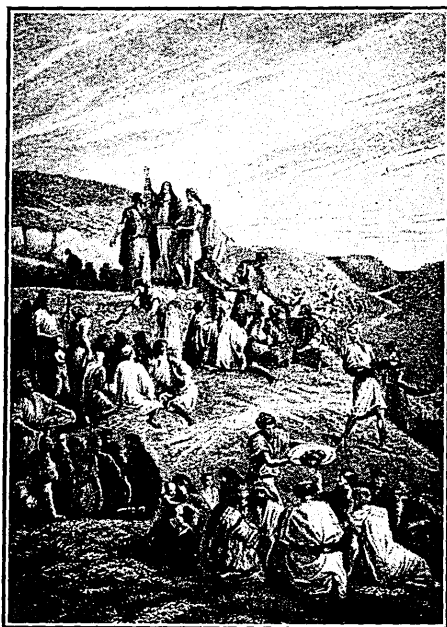
At His approach on the road, great multitudes again flocked to Him with innumerable sick and infirm persons of all descriptions—dumb, blind, and lame. Either from excessive weariness or from being forced to hasten on account of the thronging crowd, they merely cast the sick and infirm persons down at the feet of Jesus. Jesus healed them all.

The people were beside themselves with astonishment and gratitude as they saw those whom He healed walking in their midst.

Thus the wilderness had become an encampment, and He continued for several days to cure the sick and instruct the people.

Naturally a want of provisions now began to be felt because their store was already exhausted. Our Lord then worked the second multiplication of loaves.

Why did our Saviour work this great miracle twice? In the first place, no doubt, because the immediate need arose twice. But other and very likely reasons may certainly be adduced for it.





Our Lord probably intended to prove Himself a prophet in nowise inferior to Moses; for this reason He worked the miracle repeatedly, and under similar circumstances to those of Moses in the wilderness—thereby preparing the way for the institution of the Holy Eucharist, of which this multiplication of bread, as well as the manna, was a type.

Our Lord intended by both miracles to strengthen the people spiritually, to excite them to faith, draw them to Himself, keep them in dependence upon Him, and put them to the test. (*Exodus xvi, 4.*)

The Holy Eucharist is especially the supernatural nourishment of the soul,—as our Saviour says when promising it; as regards the body, it merely conduces to its future glory. The Holy Eucharist is not merely the work of mercy and goodness, but also of the most exhaustive love—it is the very Sacrament of Love.

The same seven loaves were eaten—not additional ones, because no others were created. The Holy Eucharist is assuredly not less miraculous. Though eaten, it is not consumed. It is always the same bread,—not by multiplication or increase, but by transubstantiation. It is the Body of Christ Himself, not merely made present by a miracle, but a compendium of many continuous miracles united in His Eucharistic Presence.



## THE BLIND MAN OF BETHSAIDA

AND they came to Bethsaida; and they brought to Him a blind man, and they besought Him that He would touch him. (*Mark viii, 22.*)

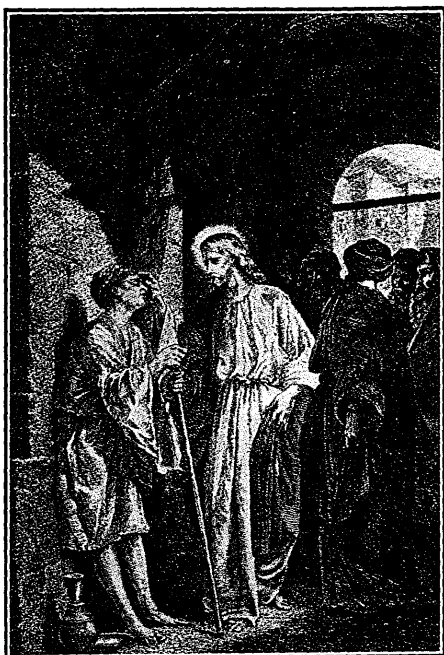
Having landed, our Saviour betook Himself to Bethsaida. Here a blind man was brought to Him, and He was entreated to lay His hands upon him. He performed the miracle in about the same manner as in the case of the deaf mute.

Our Lord did not work the miracle in the town itself because it was in a district where the Gentile element was pre-dominant, and He was very sparing of His miracles in such parts.

Outside the town our Saviour touched the eyes of the blind man with saliva, laid His hands upon him, and asked him if he could now see. The blind man answered that he saw people like trees,—walking in an indistinct and shadowy manner—not clearly. But when our Lord had laid His hands upon him a second time, he saw very plainly.

Why did our Saviour heal the blind man gradually, rather than instantly? Probably the faith and confidence of the sufferer were not very great. He had been brought by others who besought our Lord in his behalf. But at our Lord's touch, his faith, trust, and desire to be healed grew stronger. He joyfully cried out that he could see people walking.

After the cure our Saviour immediately sent the blind man



home, telling him not to say a word about the miracle, even in the town itself. The reason for this was, probably, that our Lord was in a Gentile district.

One is almost led to think, in this case, that our Lord ordered the healed man to go home in order that he might reflect upon the benefit he had received in quiet recollection and retirement, to thank God for it, and not to employ it for selfish purposes.

We have here another instance of our Lord's using the healing of the blind to prefigure the sacrament of Baptism in its mystical ceremonies and effect.

### CONFESSION OF SAINT PETER: PROMISE OF THE PRIMACY



FROM Bethsaida our Saviour proceeded a day's journey northward with the Apostles into the district of Caesarea Philippi. After special prayer during which the Apostles were near Him praying also, our Saviour addressed a question to them. It was a solemn moment, and of great significance. It took place in the presence of the Apostles alone.

The question itself had two parts. Jesus asked first about the opinion of the people concerning whom He was. He did this in order to prepare the disciples for their own answer, and also to throw it into clearer light by the contrast. Then He asked them whom they themselves held Him to be. He desired

an open and clear confession of their belief. Peter was the first to speak, and though the rest agreed with him, Peter acted independently of the others. Simon Peter answered and said: "THOU ART CHRIST, THE SON OF THE LIVING GOD." (*Matthew xvi, 16.*)

It is the significance of this confession which is so striking. It is both great and complete. It is a summary of Christian revelation with regard to the God-Man.

First, we have the confession of the Incarnation: Thou, Jesus of Nazareth, who standest before me in the flesh; then the confession of the labor and offices of His humanity: THOU ART CHRIST, the Anointed, the Messias,—that is, priest, prophet, and King; lastly, the confession of His true divinity.

Jesus called Saint Peter blessed, for He said: "Blessed art thou, Simon Bar-Jona." Peter was blessed because of his faith in Christ's divinity and because of the glorious results and effects which would ensue from the confession of it.

"Thou callest Me Christ, the Son of the Living God; I call thee Peter—the Rock, and make thee the foundation of the Church, for upon thee I will build My Church."

Jesus called Peter by his original name in order to indicate beyond a doubt the person who was to be the bearer of the Primacy. It was to be Simon, the son of Jonas, who had just spoken. And with the change of name, He promised him also a change in his position—a high vocation.





OUR Saviour then explained and defined this vocation and office more particularly. If Peter was to support and bear up the Church as a foundation does the building, he must have full ecclesiastical power. Thus the whole Church, the teaching as well as the hearing body, rests upon him—stands and falls with him.

He is a living foundation. Our Saviour indicated the outward operation of the Primacy in the power of resistance and unshakable firmness which He conferred upon the whole Church against exterior violence—whether it came from the world of

men or of spirits; whether the attack consisted in falsehood (heresy), unbelief, hatred (schism), sin, sacrilege, or outward persecution.

All these hostile powers are the gates,—the city,—the kingdom of Hell; but their united strength will avail nothing against this foundation, and hence also, nothing against the Church itself.

On the other hand our Lord openly and actually declares by this promise that the Old Ceremonial and judicial Law is abolished,—that with the new Covenant a new Church will begin to exist.

Since the “Promise of the Primacy” is given outside of Judea and Galilee, even so the Kingdom of the Messiah will pass over from the Jews to the Gentiles.

## OUR LORD TAUGHT THE APOSTLES TO PRAY



SEEING the Master destroy so many of their illusions, the Jews might well believe He wished to revolutionize all Israel; and indeed this is why He was so careful to add that His mission was not to abolish the Law, but to elevate it to the point of perfection.

Still the Divine instructions lacked somewhat of fulfilling the ancient Law in its perfectness. He must work a change in their feelings towards other nations. Moses, knowing the weakness of his people, had prohibited any commerce with idolaters. Moses did not, however, forbid love for others,—he commanded it.

Our Lord said, "Love your enemies; do good to those who hate you; pray for those who persecute and calumniate you in order that you may be the children of your Heavenly Father who makes His sun rise upon the good and the bad, and sends down rain upon the just and the unjust. For, if you love those who love you, what reward shall you merit?"

How different the Law sounded to those listening to the



Lord's simple reading of it, and contrasting it with the hypocritical practices which the Pharisees had misnamed the Law!

Jesus denounced the teachings of the Pharisees because they were zealous to preserve a decorous outside but cared naught for the corruption and malice in their own hearts. They sounded trumpets to publish their virtues before men,—haughtily standing up praying with a loud voice in the synagogues and on the corners of the streets. "DO NOT IMITATE THEM," said our Saviour, "FOR YOUR FATHER KNOWS OF WHAT YOU HAVE NEED BEFORE YOU ASK IT OF HIM."

One of His disciples said to Him: "Lord, teach us to pray."  
"AS FOR YOU," our Lord said, "PRAY THUS:

*"Our Father, Who art in Heaven,  
Hallowed be Thy name;  
Thy Kingdom come;  
Thy will be done on earth as it is in Heaven;  
Give us this day our daily bread;  
And forgive us our trespasses as we forgive those  
who trespass against us;  
And lead us not into temptation;  
But deliver us from evil." AMEN.*

"OUR FATHER." Our Saviour intended by this prayer to unite us, not only to God as our Father but also to one another as children of God. Thus the effect of prayer is increased, God is more glorified, and we ourselves pray with more fervor because we pray with many, and for many.

"WHO ART IN HEAVEN." By these words our Saviour directs not only our intellect but also our imaginative faculty and our will to the place where God dwells. God indeed dwells everywhere and is present everywhere, but Heaven especially is mentioned because God nowhere so reveals His majesty, power, and goodness as in Heaven.

## EXPLANATION OF PETITIONS

### FIRST PETITION

*"HALLOWED BE THY NAME" (Matthew vi, 9)*

To hallow the name of God means to keep it holy, to regard it and treat it as sacred,—not to dishonor it, but to glorify it by acknowledgment, reverence, veneration, love, and service. (*Exodus xx, 7.*)

### SECOND PETITION

*"THY KINGDOM COME" (Matthew vi, 10.)*

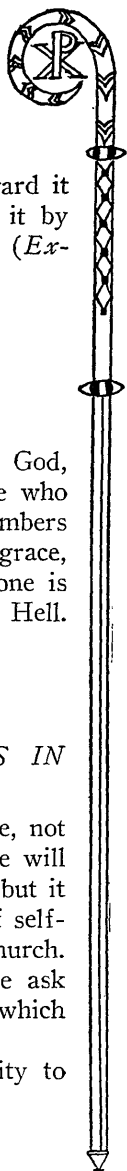
In this petition we pray for the advent of the Kingdom of God, in the above mentioned sense, for all men—first, for those who are not yet in the bosom of the Church; second, for all members of the Church,—that they may arrive at an interior state of grace, persevere therein, and become possessors of Heaven. No one is excluded from this petition except the souls of the lost in Hell.

### THIRD PETITION

*"THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN" (Matthew vi, 10)*

The accomplishment of God's will is a very important grace, not only for our perfection but also for our salvation. Our free will is a great blessing and the source of all merit and holiness, but it is also a great danger and the source of all sins. "Get rid of self-will, and hell will no longer exist," says a doctor of the Church. For, by the accomplishment of God's will—which we here ask for—we unite our frail and faulty will with the will of God, which is the guide to all holiness and perfection.

Nothing unites us so closely to God as this conformity to His Divine Will.





#### FOURTH PETITION

*"GIVE US THIS DAY OUR DAILY BREAD" (Matthew vi, 11)*

Our Saviour teaches us to ask for food not only for ourselves but for all men; for this reason He says, "GIVE US." When we pray thus, we cause the spirit of fellowship to reign. We have all the more reason to exercise this spirit of fellowship when we think of how many needy poor there are in the world. We then assist them at least by our prayer. Secondly, our Saviour indicates that we should ask for our bread with modesty and moderation,—not with excessive eagerness, anxiety, and uneasiness; for this reason we are to say, "GIVE US THIS DAY OUR DAILY BREAD." (*Matthew vi, 34.*)

#### FIFTH PETITION

*"AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US" (Matthew vi, 12)*

We must present this petition in all sincerity and earnestness, with sentiments of penitence and contrition, and with a firm purpose of amendment. Every one—even the just—can, in all truth, implore forgiveness of sins,—whether for himself or for others. Every one can acknowledge himself to be a sinner, and fear with reason that all has not yet been forgiven him. (*Ecclesiasticus v, 5.*)

#### SIXTH PETITION

*"LEAD US NOT INTO TEMPTATION" (Matthew vi, 13)*

It is impossible for us to live long without being tempted, and in our fallen state it is a moral impossibility to overcome all great temptations without the help of grace. Therefore, we should pray in accordance with our Saviour's exhortation: "PRAY THAT YE ENTER NOT INTO TEMPTATION." (*Matthew xxvi, 41.*)

## SEVENTH PETITION

*"BUT DELIVER US FROM EVIL" (Matthew vi, 13)*

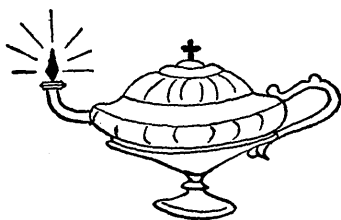
We must ask for this,—first, with childlike confidence; second, with perfect conformity and resignation to the will of God; and, lastly, for all men. How many misfortunes men meet with every day! We have, therefore, sufficient reason to make this petition most fervently for all who are in trial and affliction.

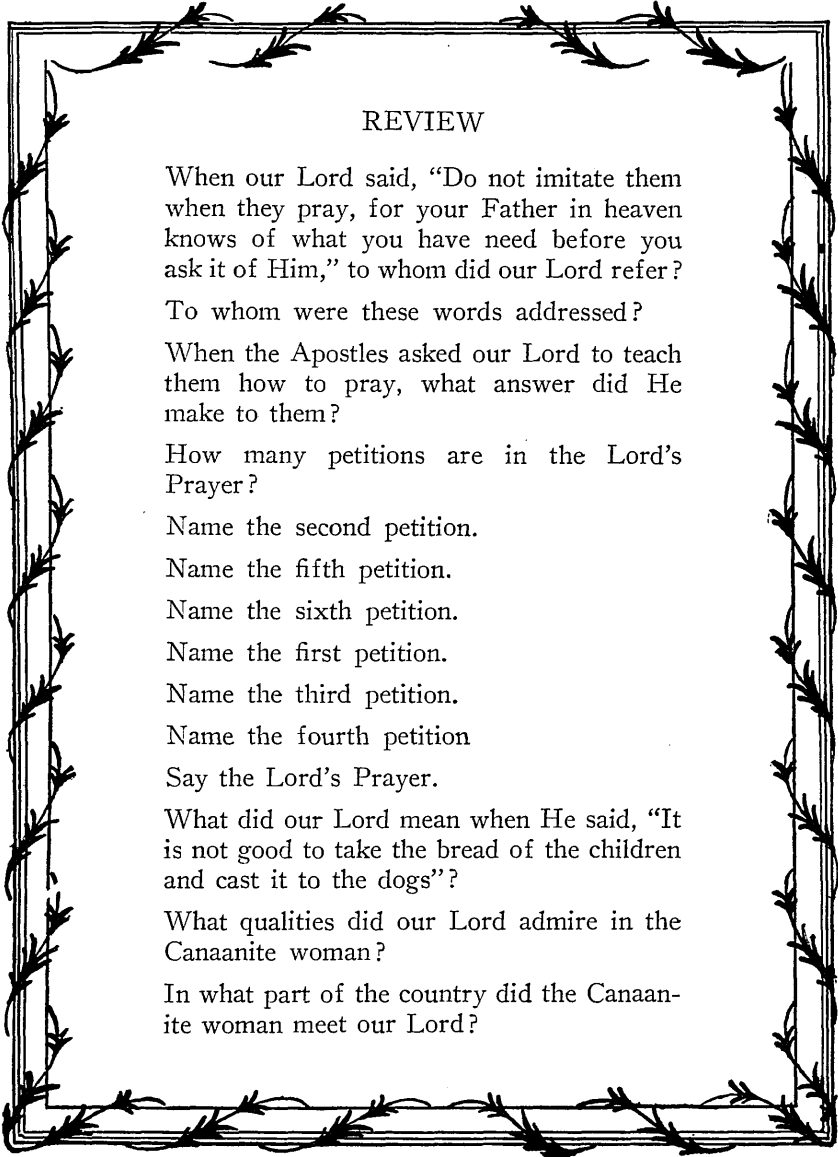
The "Our Father" concludes with the word "Amen," which is a confirmation,—the seal, as it were, for all the petitions.

Nothing could show better than this prayer how Jesus would change the sons of Israel into a new people by diverting their desires from earth and raising them to Heaven, thus proposing nobler ends as the rewards of righteousness.

Undoubtedly Heaven existed for the Jew just as it does for us to-day; yet he never lifted his eyes on high, but looked for his recompense here below.

"HE WHO HEARS THESE WORDS WHICH I SPEAK AND DOES NOT PUT THEM INTO PRACTICE IS LIKE A FOOLISH MAN WHO BUILT HIS HOUSE UPON THE SAND."





## REVIEW

When our Lord said, "Do not imitate them when they pray, for your Father in heaven knows of what you have need before you ask it of Him," to whom did our Lord refer?

To whom were these words addressed?

When the Apostles asked our Lord to teach them how to pray, what answer did He make to them?

How many petitions are in the Lord's Prayer?

Name the second petition.

Name the fifth petition.

Name the sixth petition.

Name the first petition.

Name the third petition.

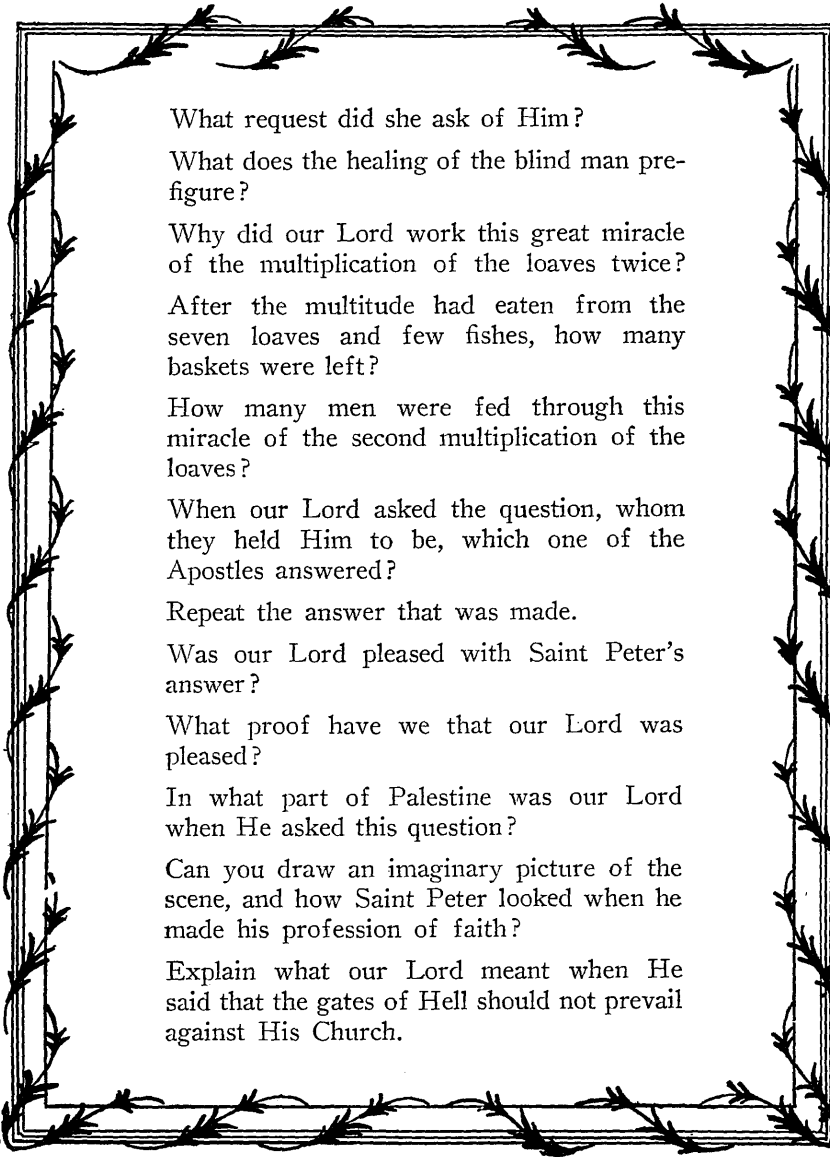
Name the fourth petition

Say the Lord's Prayer.

What did our Lord mean when He said, "It is not good to take the bread of the children and cast it to the dogs"?

What qualities did our Lord admire in the Canaanite woman?

In what part of the country did the Canaanite woman meet our Lord?



What request did she ask of Him?

What does the healing of the blind man prefigure?

Why did our Lord work this great miracle of the multiplication of the loaves twice?

After the multitude had eaten from the seven loaves and few fishes, how many baskets were left?

How many men were fed through this miracle of the second multiplication of the loaves?

When our Lord asked the question, whom they held Him to be, which one of the Apostles answered?

Repeat the answer that was made.

Was our Lord pleased with Saint Peter's answer?

What proof have we that our Lord was pleased?

In what part of Palestine was our Lord when He asked this question?

Can you draw an imaginary picture of the scene, and how Saint Peter looked when he made his profession of faith?

Explain what our Lord meant when He said that the gates of Hell should not prevail against His Church.

**PALESTINE**  
IN THE  
TIME OF CHRIST

**THE GREAT SEA** (MEDITERRANEAN SEA)

**THE DEAD SEA** (Salt Sea)

**SCALE OF MILES**  
0 5 10 20 30



PART SIX

OUR SAVIOUR'S NINTH JOURNEY  
THROUGH SAMARIA TO JERUSALEM

*Outline*

FROM CAESAREA PHILIPPI TO CAPHARNAUM

FROM CAPHARNAUM THROUGH SAMARIA

OUR SAVIOUR CHOSE SEVENTY-TWO DISCIPLES  
TO JERUSALEM TO THE FEAST OF TABERNACLES



## OUR SAVIOUR'S JOURNEY THROUGH SAMARIA TO JERUSALEM TO THE FEAST OF TABERNACLES

THE Feast of Tabernacles, which was celebrated towards the end of September, was drawing near; our Saviour's kinsfolk urged Him to go into Judea to Jerusalem to the Feast in order that His adherents in Judea also might see His wonderful works. (*John vii, 2-3.*) "No one," they said, "who wishes to be known and celebrated, works miracles in such obscurity as is here in Galilee."

Our Saviour replied that they should go to Jerusalem, but that He would not go—i.e., either not with them or not openly, or not with the intention they wished. "My time is not yet come,"—i.e., the time for My glorious entry into the city and subsequent death—"for Me it (the world) hateth because I give testimony of it that the works thereof are evil." (*John vii, 6, 7, 8.*)

Our Saviour delayed His departure for a time; then He journeyed to Jerusalem—not openly with an imposing following, teaching before crowds of people on the way, as was His usual custom, but accompanied by only a few. The road to Jerusalem led for a time through Samaritan territory. At one place the Samaritan population would not receive Him because, as the Gospel says, He was a pilgrim going to Jerusalem for the Feast. (*Luke ix, 53.*) Even out of the festival season, the tolerance of the Samaritans for the Jews did not extend, probably, to the exercise of hospitality.

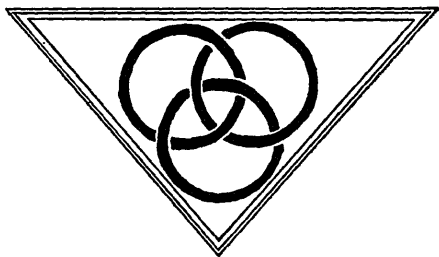
James and John, who were perhaps themselves the messengers sent, were exasperated at this refusal, and asked if they should call down fire from heaven upon the despisers of their Master. (*Luke ix, 54.*) In this question there lay, certainly, great esteem and love for our Saviour and also zeal for His honor, together with childlike ingenuousness; but it nevertheless expressed also a zeal without discretion—a true Elias spirit (*4 Kings i, 10*), and a flagrant abuse of the miraculous gifts which had been bestowed on them for the purpose of edification, not of destruction.

After receiving this contemptuous repulse our Saviour continued His journey. The only reply our dear Lord made to the

Apostles was: "You know not of what spirit you are. The Son of Man came not to destroy souls, but to save." And they went into another town. (*Luke ix, 56.*)

How beautiful and edifying is the calmness and humility of our Lord as opposed to the inhospitable conduct of the Samaritans and the irritation of the Apostles! He does not retaliate—gives no rebuke; but goes quietly to another town, thus fulfilling His own precept. (*Matthew x, 14.*) We see another glorious example of our Divine Saviour's merciful love and zeal for souls in His answer to the Apostles, in which He shows them how earnestly they should avoid such a misuse of their God-given powers as to turn them to selfish ends.

All the more beautiful and touching, therefore, is the inexhaustible gentleness of His heart with which He subdues the outbursts of anger—even of His disciples—and the decision, courage, and undauntedness with which He sets His face towards Jerusalem in order to offer it salvation once more, and carries out His unalterable decree in spite of the foresight which He has of the events to come. It is this courage that our Saviour especially recommends to us here.





## THE CHOICE OF THE SEVENTY-TWO DISCIPLES



ON the way to Jerusalem our Saviour took a very important step. From among the many followers who besides the Apostles usually accompanied Him, He chose seventy-two for a special purpose and sent them before Him into the towns to which He intended to go. The first reason for this is indicated by the words: "The harvest is great" (*Luke x, 2*),—and there were few chosen laborers. Even now the harvest which He was about to reap in Judea and Perea was already great, and greater still was the harvest-field of the future Church over which our Saviour glanced in spirit.

Our Saviour equipped the disciples in the same way as He had formerly done the Apostles, because the object of their mission was the same. Their preparation consisted of three parts: first, He gave them the apostolic authority to preach the kingdom of God (*Luke x, 1, 9, 11*); secondly, He conferred upon them fitting miraculous gifts, viz., power to heal the sick and to cast out devils (*Luke x, 9, 17*); thirdly, He gave them rules of conduct.

These rules of conduct that our Lord gave to them specify the apostolic virtues which He recommends to the disciples. Before all things He requires apostolic zeal. They are to be laborers in the harvest (*Luke x, 2*), where there is hard work to be done. They are to reserve nothing, but to give all that they possess and have received for the welfare of souls; they are to show kindness and to give their blessing (*Luke x, 5*), to preach His doctrine, and to heal the sick. (*Luke x, 9.*) Further, as regards themselves, our Saviour bids them practice simplicity, modesty, poverty (*Luke x, 4*), and disinterestedness so that they are to accept hospitality, not according to private considerations, but only according to the necessity imposed by their office, and as long as this exacts it.

Our Saviour foretells a severe chastisement of the world in case of its non-reception of His messengers. He says that the judgment upon those places which reject them will be severer than that upon Sodom because the marks of grace shown to the latter were not so great. (*Luke x, 12.*) He pronounces woe upon Corozain and Bethsaida, which had been converted by miracles that would have brought even Tyre and Sidon to do penance.

(*Luke x, 13.*) Capharnaum, which exalted itself in its pride up to heaven, will descend in darkness and silence to the depths of hell where all greatness sinks into nothing.

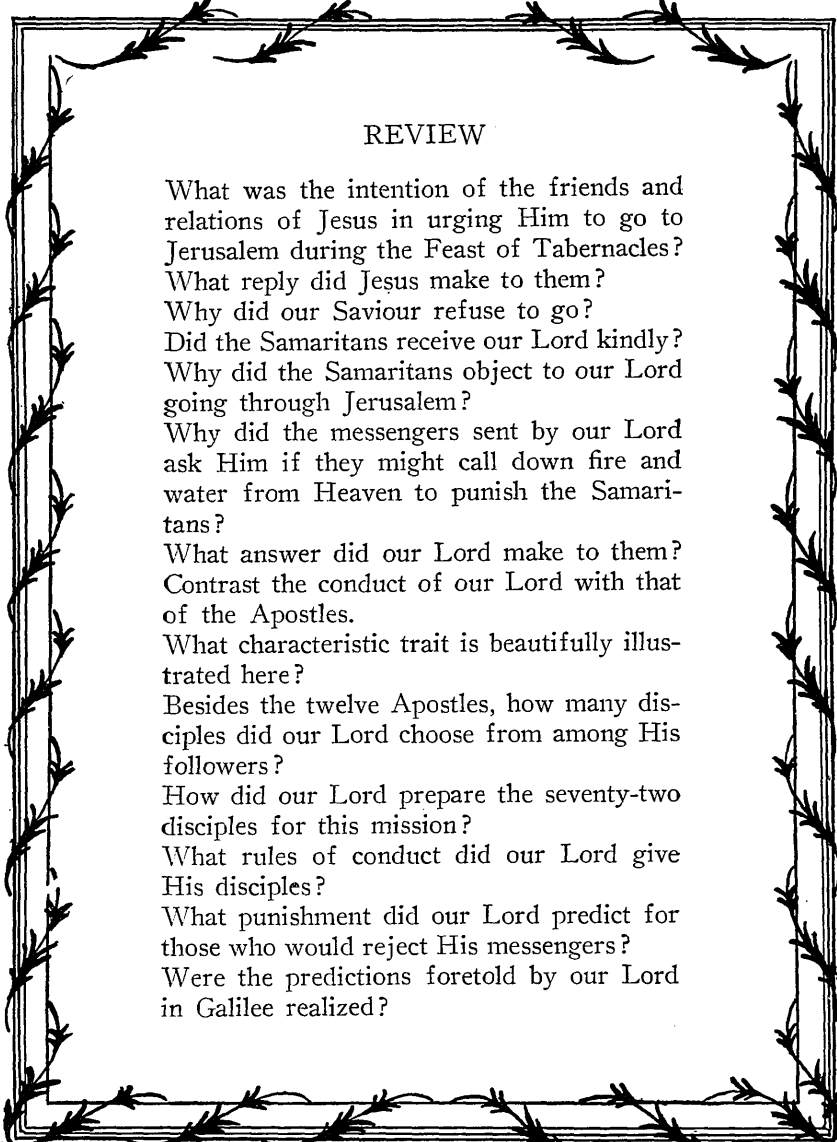
The appropriate virtues are all drawn from the model—our Saviour Himself: apostolic zeal, modesty in requirements, humility, poverty, disinterestedness, and a nobility of spirit.

Our Saviour's painful farewell to Galilee are told in His last words which are a sorrowful prophecy of the woe which shall come upon the unbelief in this province. Indeed, the choice and sending out of the disciples, regarded in connection with the seventy nations and the great world-harvest, is like the taking away of salvation from Israel and offering it to the Gentile world.

How our Saviour's curse has been fulfilled is shown by the present appearance of the lake—or, rather, of its surroundings. Of all the former splendor nothing has remained but the lake itself, its rocky coasts, and the beautiful sky above. All else—shady trees, palaces and towns—have vanished. Thistles and ruins mark the former sites of Corozain, Bethsaida, and Capharnaum.

A veil of sadness and desolation lies over all. Gray walls of rock and blocks of basalt surround the clear, lonely surface of the lake upon which scarcely a barque rocks. It is a gleaming emerald in a stained and broken setting.





## REVIEW

What was the intention of the friends and relations of Jesus in urging Him to go to Jerusalem during the Feast of Tabernacles?

What reply did Jesus make to them?

Why did our Saviour refuse to go?

Did the Samaritans receive our Lord kindly?

Why did the Samaritans object to our Lord going through Jerusalem?

Why did the messengers sent by our Lord ask Him if they might call down fire and water from Heaven to punish the Samaritans?

What answer did our Lord make to them?

Contrast the conduct of our Lord with that of the Apostles.

What characteristic trait is beautifully illustrated here?

Besides the twelve Apostles, how many disciples did our Lord choose from among His followers?

How did our Lord prepare the seventy-two disciples for this mission?

What rules of conduct did our Lord give His disciples?

What punishment did our Lord predict for those who would reject His messengers?

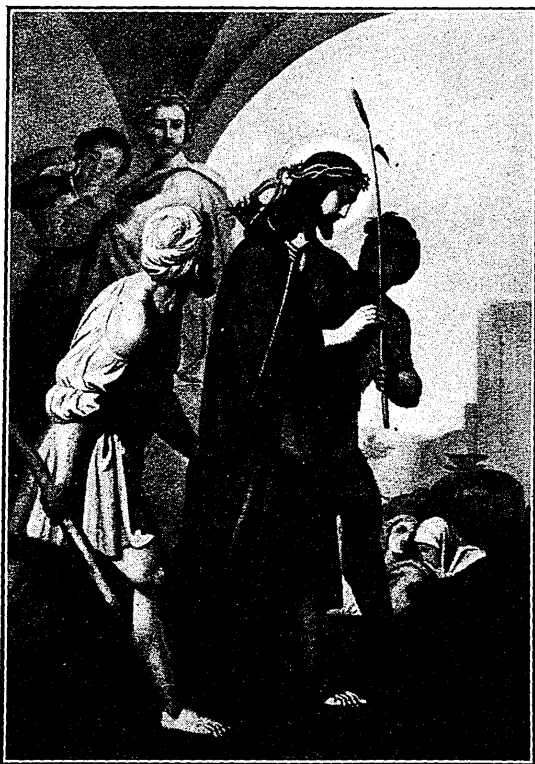
Were the predictions foretold by our Lord in Galilee realized?



TO CALVARY  
OUR DEAR LORD'S  
LAST JOURNEY

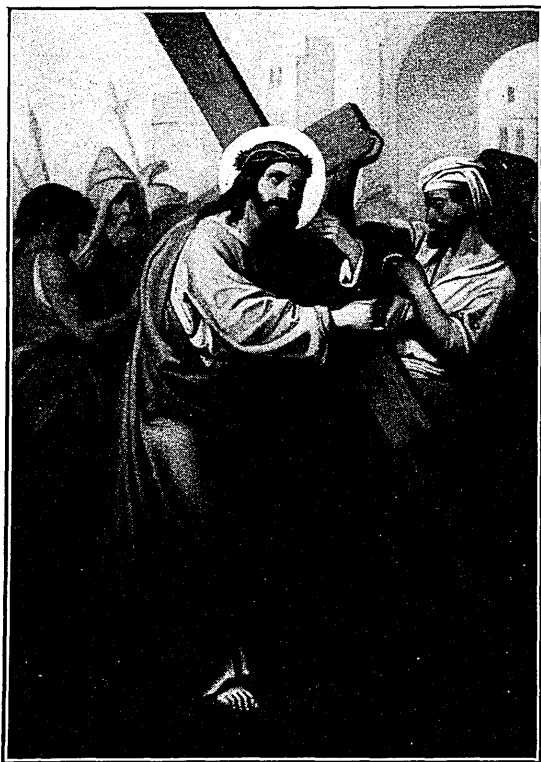


FIRST STATION  
JESUS IS CONDEMNED TO DEATH



*The Son of God came down from Heaven  
Upon this earth to dwell  
And man condemns to cruel death  
The Heart that loved him well.*

SECOND STATION  
JESUS CARRIES HIS CROSS



*He taketh up His heavy cross  
And bears the crushing load  
And as He meekly journeys on  
His blood bedews the road.*

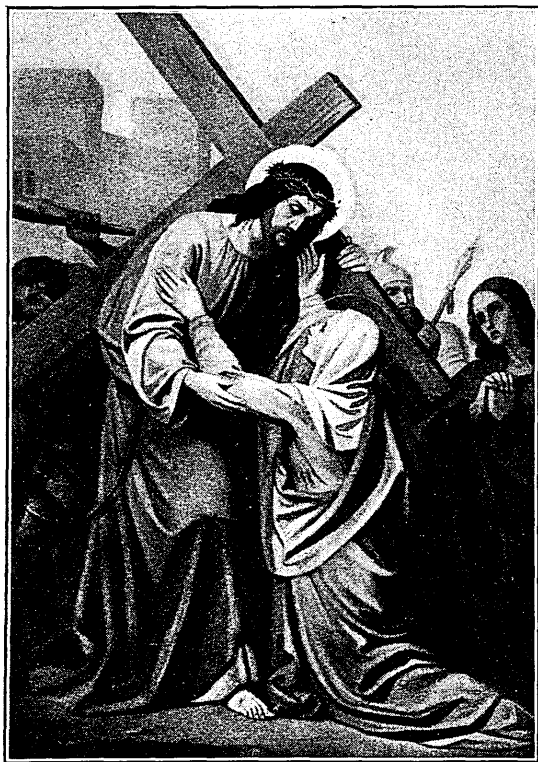
THIRD STATION  
JESUS FALLS THE FIRST TIME



*Rude soldiers press and gore Him on  
And straighten Him around  
And now beneath His weighty cross  
He falls upon the ground.*

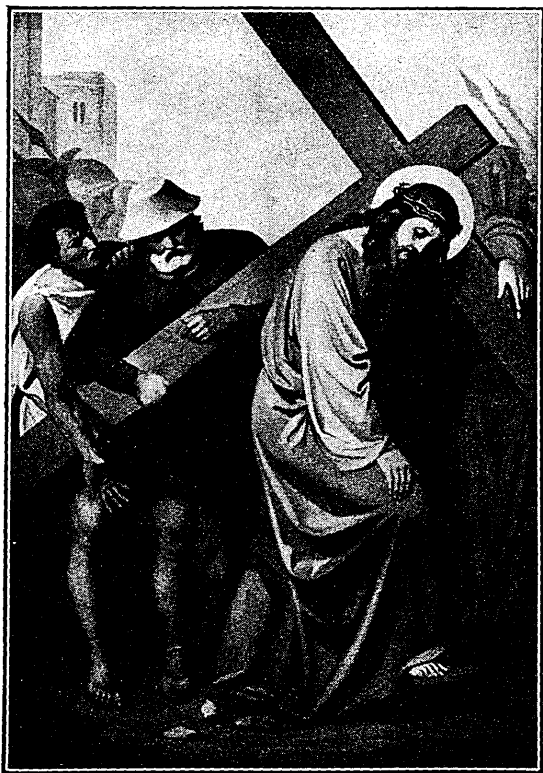


FOURTH STATION  
JESUS MEETS HIS AFFLICTED MOTHER



*His Mother hastens forth to join  
The Son she loved so well  
Their glances meet, their hearts are filled  
With grief no tongue can tell.*

FIFTH STATION  
SIMON OF CYRENE HELPS JESUS  
TO CARRY HIS CROSS



*They fear the Saviour may expire  
Beneath the heavy load  
And Simon is compelled to bear  
His cross along the road.*

SIXTH STATION  
VERONICA WIPES THE FACE OF JESUS



*A Jewish woman wipes His Face  
Her pity to reward  
Upon her veil remains impressed  
An image of the Lord.*

SEVENTH STATION  
JESUS FALLS THE SECOND TIME



*The Saviour falls a second time  
Oppressed with bitter pain  
The soldiers force Him to arise  
And journey on again.*

EIGHTH STATION  
THE DAUGHTERS OF JERUSALEM  
WEEP OVER JESUS



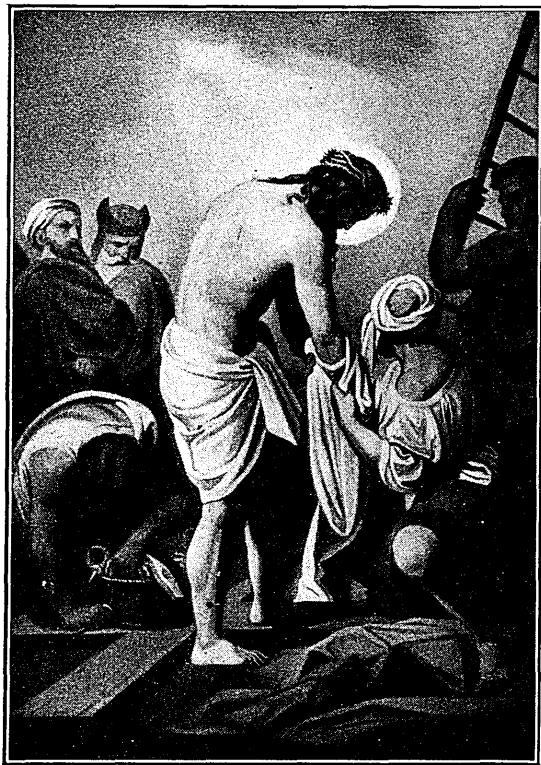
*The daughters of Jerusalem  
Bewail His cruel fate  
He bids them for their children weep  
Before it is too late.*

NINTH STATION  
JESUS FALLS THE THIRD TIME



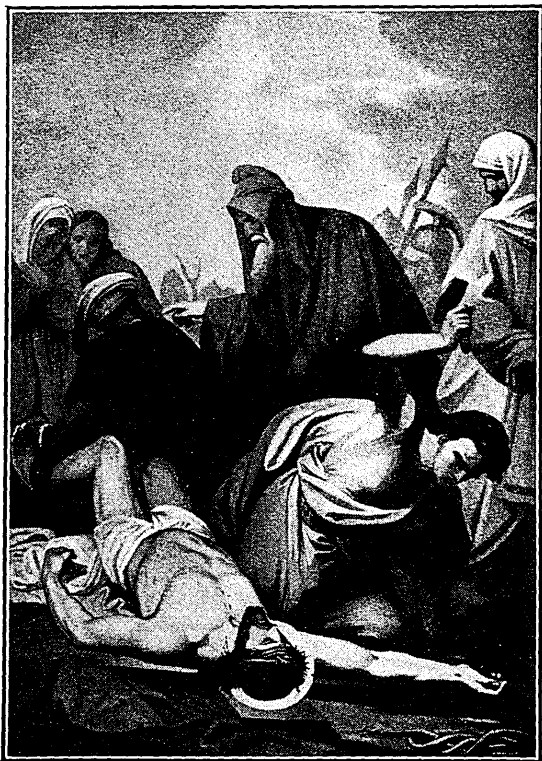
*He is urged to move with quicker step  
His Blood in torrents flows  
Again, again He falls to earth  
Beneath their cruel blows.*

TENTH STATION  
JESUS IS STRIPPED OF HIS GARMENTS



*The soldiers strip with violence  
The garments from His flesh  
And every wound He has received  
Is made to bleed afresh.*

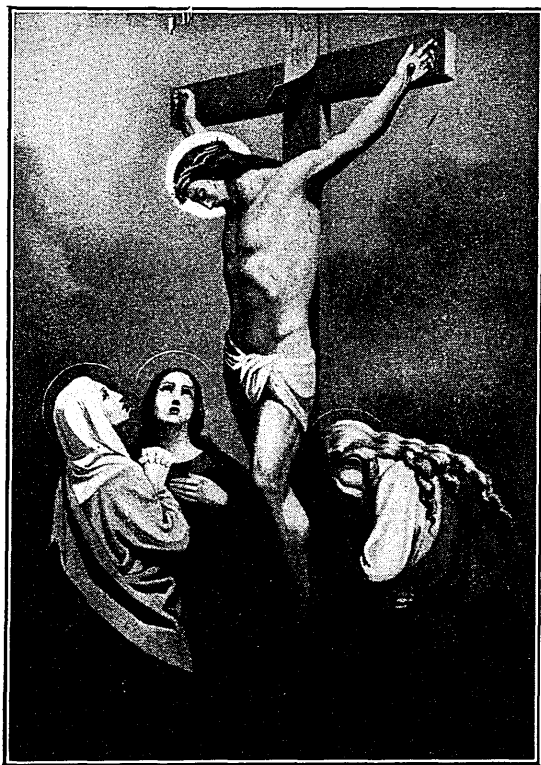
ELEVENTH STATION  
JESUS IS NAILED TO THE CROSS



*They lay Him down upon the Cross  
They nail His Hands and Feet  
The Cross is raised and He is left  
His coming death to meet.*

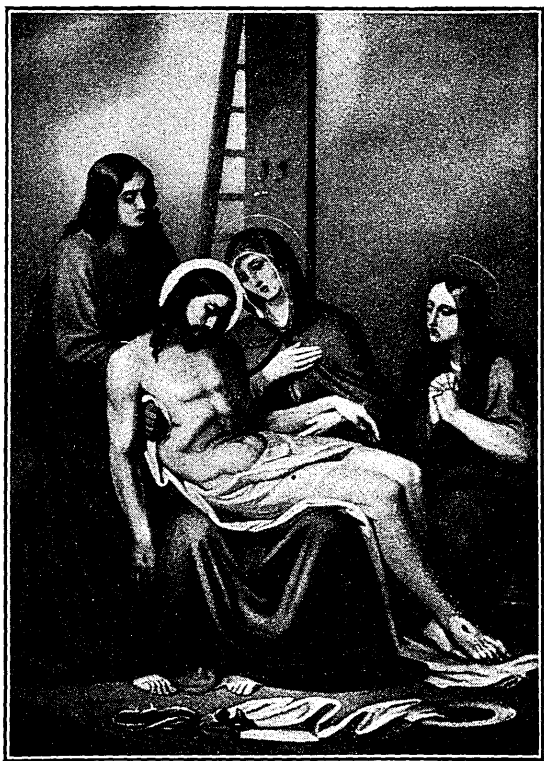


TWELFTH STATION  
JESUS DIES ON THE CROSS



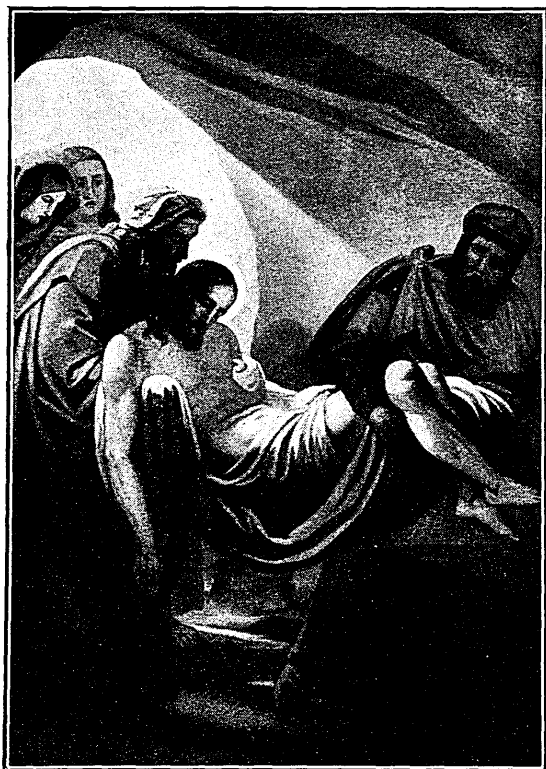
*Three hours of Agony had passed  
Since Jesus was crucified  
His work was done, His hour had come  
He bowed His Head, and died.*

THIRTEENTH STATION  
JESUS IS TAKEN DOWN  
FROM THE CROSS

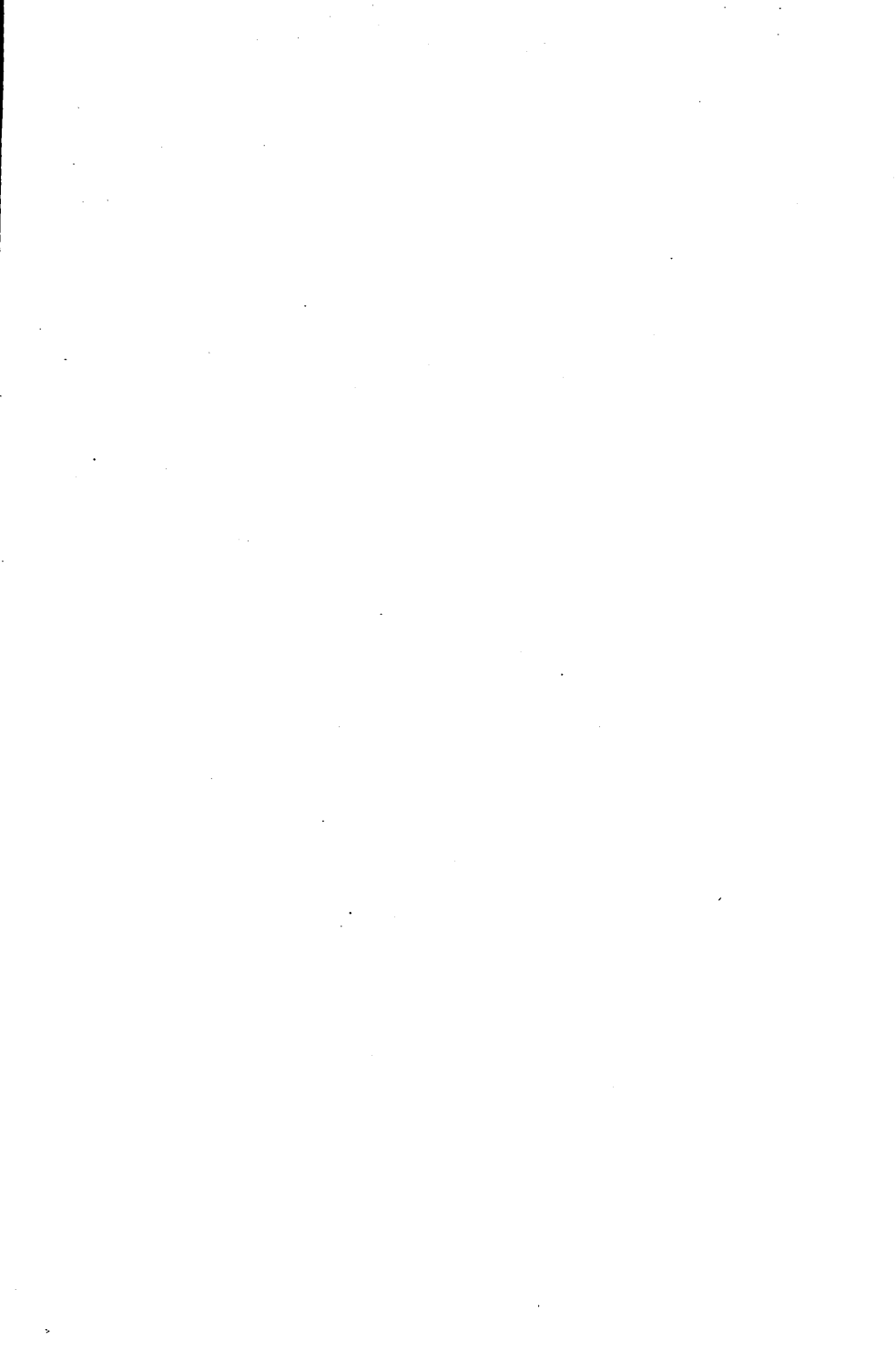


*Now His disciples come and take  
His Body from the Cross  
His Mother folds Him in Her arms  
And mourns Her bitter loss.*

FOURTEENTH STATION  
JESUS IS LAID IN THE SEPULCHER



*His followers bear Him to the tomb  
Prepared with pious care  
Then silently depart and leave  
His Sacred Body there.*



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